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*Report on the State of the Church.—From the Journals of the General Convention.—See page 311.*

**Connecticut.**—The state of the church in the diocese of Connecticut has been steadily improving since the last triennial report; and now generally appears under prosperous circumstances. In some instances, the increase of communicants has been altogether unprecedented; and in every parish, where the ministrations of the word and ordinances are regularly enjoyed, the congregations are advancing in number, zeal, and respectability.

The following churches have been finished and consecrated, viz.—St. Paul's, Sharon; St. John's, Kent; St. Paul's, Ripton; St. John's, Washington; St. John's, Essex; St. Paul's, Woodbury; and Grace church, Hamden. These are all new, spacious, and commodious edifices, reflecting great credit on the zeal and liberality of the respective parishes. St. Andrew's church, in Northford, raised before the revolutionary war, having been completely refitted and finished, has also been consecrated. The churches in Hartford and Bridgeport, in consequence of the increasing demand for seats, have been so altered as to accommodate their growing congregations. Three other churches are now building in the diocese.

The following persons have been admitted to the holy order of deacons:—Edward Rutledge, since removed to South-Carolina; Daniel Somers, since removed to Maryland; Beardsley Northrup, lately a minister of the Methodist connexion; David Botsford, since deceased; Bennet Glover; Thomas Warner, late of the Associate Reformed Church in New-York; Moses P. Bennet, since removed to Pennsylvania; Seth B. Paddock; Palmer Dyer, since removed to New-York; John M. Garfield; Lemuel B. Hull; William Jarvis; and Ransom Warner.

The following deacons have been admitted to the holy order of priests:—The Rev. Peter G. Clarke; the Rev. Origen P. Holcomb; the Rev. George B. Andrews; the Rev. Thomas Warner, since removed to the island of St. Croix, West-Indies; the Rev. Beardsley Northrup; and the Rev. Seth B. Paddock.

The following clergymen have been removed by death—The Rev. Richard Mans-

field, D. D. at the age of 97; the Rev. John Tyler, also at a very advanced age; the Rev. William Smith, D. D. and the Rev. David Botsford, deacon.

The Rev. Solomon Blakesley has removed to the eastern diocese, and the Rev. Jonathan Judd to Maryland; and the following clergymen have been received into the diocese:—The Rev. Ambrose S. Todd, and the Rev. Stephen Jewett, from New-York; the Rev. William J. Bulkley, and the Rev. Henry R. Judah, from Maryland; and the Rev. Stephen Beach, from Vermont, employed as a missionary.

The clergy of the diocese consist at present of the bishop, forty presbyters, and four deacons: and the following persons are candidates for holy orders:—William Shelton, George Shelton, — Todd, Edward Ives, Hector Humphreys, Enoch Huntington.

The rite of confirmation has been administered to rising of 1600 persons.

For the purpose of preserving that strict regard to the canons and rubrics of the church, which is one of the characteristics of the diocese, the convocations of the clergy have been employed in settling an uniform practice throughout the respective parishes; and it is believed that departures from the established rules of the church seldom or never occur.

The Society for the Promotion of Christian Knowledge, having determined to devote its receipts for the present to the support of missionaries within the diocese, has been enabled, by the annual collections in the several parishes, and by the aid of auxiliary societies established in many of them, to employ two or three active missionaries, whose labours have been already crowned with the most flattering success.

The agent for the Domestic and Foreign Missionary Society has visited a few of the larger parishes in the diocese, for the purpose of making collections, and his success has been such as to afford an earnest that the claims of that society will not be neglected in Connecticut.

The episcopal fund, partly through the munificence of the state administration, and partly by the liberality of the respective parishes in the diocese, now amounts to a sum nearly sufficient to give to the bishop an adequate support.

Sunday schools are generally established throughout the diocese; and by the

adoption of measures for pursuing a systematic course of instruction, are becoming highly beneficial to the interests of the church.

A memorial is now before the state legislature, praying for the charter of a college, to be located either in Hartford, Middletown, or New-Haven, and to be under the patronage and direction of episcopalians.

Amid the general prosperity of the church in Connecticut, however, it is not to be disguised that there are some circumstances of an unfavourable tendency. Many of the parishes are still small and depressed; and in consequence of the frequent emigrations from the state, are sometimes deprived of their most active members. These are only partially supplied; as, in many cases, one clergyman has the care of two, three, or more parishes; and even with this laborious charge, it too frequently happens that his support is altogether disproportioned to his labours. But the hope is indulged, that through the instrumentality of missionary exertions, the Lord will cause the waste places to be repaired, and the whole diocese to become a flourishing portion of his vineyard.

*New-York.*—The diocese of New-York contains eighty-nine clergymen, (viz.—The bishop, sixty-nine presbyters, and nineteen deacons,) and 127 congregations.

Since the last stated General Convention, the following persons have been ordained deacons viz.—Benjamin Dorr, Ambrose S. Todd, (since removed to Connecticut,) Henry P. Powers, (since removed to New-Jersey,) Moses Burt, Peter Williams, jun. (a coloured man,) James P. F. Clarke, William Thompson, (since removed to Pennsylvania,) George W. Doane, Lawson Carter, Ezra B. Kellogg, (since removed to Ohio,) Phineas L. Whipple, William B. Thomas, Algernon S. Hollister, Alonzo P. Potter, Manton Eastburn, Thomas K. Peck, Levi S. Ives, William S. Irving, Richard Bury, William L. Johnson, (since removed to New-Jersey,) Seth W. Beardsley, Burton H. Hecox, John Sellon, and Augustus L. Converse—total 24.

The following deacons have been ordained priests, viz.—The Rev. George Upfold, M. D. the Rev. Alexis P. Proal, the Rev. Charles McCabe, the Rev. Leverett Bush, the Rev. Henry M. Shaw, (since removed to Maryland,) the Rev. William Barlow, the Rev. John Grigg, the Rev. Francis H. Cuming, the Rev. Deodatus Babcock, the Rev. Marcus A. Perry, the Rev. William Richmond, the Rev. William H. De Lancey, (since removed to Pennsylvania,) the Rev. Lawson Carter, the Rev. James P. F. Clarke, and the Rev. Benjamin Dorr—total 15.

The institution of the following clergy-

men to their respective rectorships has taken place, viz.—The Rev. William A. Clarke, to that of Christ Church, Balston-Spa, Saratoga county; the Rev. Cyrus Stebbins, to that of Christ church, Hudson, Columbia county; the Rev. Parker Adams, from South-Carolina, to that of St. John's church, Johnstown, Montgomery county; the Rev. Alexis P. Proal, to that of St. George's church, Schenectady; and the Rev. Henry Anthon, to that of Trinity church, Utica, Oneida county.

The following clergymen have also been settled in their respective stations, viz.—The Rev. David Huntington, rector of St. Paul's and St. Mary's churches, Charlton, Saratoga county; the Rev. John V. E. Thorne, from Pennsylvania, rector of St. George's church, Flushing, Queen's county; the Rev. William Richmond, from Pennsylvania, rector of St. Michael's and St. James's churches, New-York; the Rev. Peter Williams, jun. (a coloured man,) deacon, minister of St. Philip's church, New-York, of which the congregation is composed of coloured persons; the Rev. George Upfold, M. D. rector of St. Luke's church, New-York; the Rev. Benjamin Dorr, rector of Trinity church, Lansingburg, Rensselaer county, and Grace church, Waterford, Saratoga county; the Rev. Jonathan M. Wainwright, rector of Grace church, New-York; the Rev. George W. Doane, deacon, a temporary assistant minister of Trinity church, New-York; the Rev. Lewis P. Bayard, from New-Jersey, rector of Trinity church, New-Rochelle, Westchester county; the Rev. Samuel Phinney, rector of St. John's church, Ithaca, Tompkins county; the Rev. William B. Thomas, deacon, minister of Trinity church, Fishkill, Dutchess county; the Rev. William S. Irving, deacon, minister of St. Mark's church, Le Roy, Genesee county; the Rev. Seth W. Beardsley, deacon, minister of Christ church, Sackett's Harbour, Jefferson county; the Rev. James P. F. Clarke, rector of St. John's church, Canandaigua, Ontario county; the Rev. Richard Bury, deacon, minister of Christ church, Duaneburgh, Schenectady county; the Rev. Manton Eastburn, deacon, assistant minister of Christ church, New-York.

The Rev. John Sellon, deacon, officiates to a congregation which occupies the building formerly the parish church of the parish of Christ church; which congregation, it is expected, will soon be organized.

Twenty missionaries are at present employed in this diocese; of whom the following have entered on their duties since the last stated General Convention:—The Rev. Marcus A. Perry, from the eastern diocese; the Rev. Algernon S. Hollister, deacon; the Rev. Thomas K. Peck, deacon; the Rev. Levi S. Ives, deacon; the Rev. Palmer Dyer, deacon, from Connecticut; the Rev. Lawson Carter; the Rev.



Phineas L. Whipple, deacon: the Rev. Moses Burt, deacon; the Rev. Frederick T. Tiffany, deacon; and the Rev. David Brown.

The following persons are candidates for orders:—George M. Robinson, Eleazar Williams, Samuel R. Johnson, Augustus G. Danby, David Osborne, Henry N. Hotchkiss, Richard Salmon, Orsimus H. Smith, Marvin Cady, W. W. Bostwick, Edward K. Fowler, W. C. Meade, Samuel Morse, Edward Neufville, jun. Cornelius R. Duffie, Lewis Bixley, William R. Whittingham, Danforth Billings, James L. Yvonne, Benjamin Holmes, Isaac Low, Henry J. Whitehouse, Charles P. Elliot, John Duer—24.

It has pleased the Divine Head of the church to preserve this diocese from any loss of its clergy by death. It is painful, however, to be obliged to notice that the Rev. James P. Cotter, a presbyter, and the Rev. Asahel Davis, a deacon, of the diocese, have been displaced from their respective grades in the ministry, under the seventh canon of the General Convention of 1820.

The following churches have been duly organized, and received into union with the convention of this diocese:—St. John's church, Ogdensburgh, St. Lawrence county; Zion church, Russel, St. Lawrence county; St. Mary's church, Charlton, Saratoga county; St. Luke's church, New-York; St. John's church, Ithica, Tompkins county; Trinity church, Fredonia, Chataque county; Trinity church, Cherry Valley, Otsego county.—Total 7.

The following churches have been consecrated by the bishop:—St. Luke's church, Rochester, Monroe county; St. Paul's church, Buffalo, Erie county; St. George's church, Flushing, Queen's county; St. Luke's church, New-York; Grace church, Jamaica, Queen's county; St. Philip's church, New-York, (rebuilt after destruction by fire;) Christ church, Binghamton, Broome county; Christ church, New-York—8.

The churches at Flushing and Jamaica have been erected in the place of former edifices, which had gone to decay. Christ church, New-York, has been built by the old parish of that name, who have disposed of their former church; the present situation of which is noticed above.

Again—the third time in less than eight years—the members of our communion in the city of New-York, have lost a church by fire. In December, 1821, St. Philip's was destroyed. It is highly creditable, however, to the prudence of the vestry of that church, which is composed of coloured persons, that the building was insured. This circumstance enabled them to erect on the same spot, the very neat edifice which was consecrated in December last.

The missionary and parochial reports for the last three years, furnish the following aggregate:—baptisms (adults 529, in-

fants 2713, not specified 1282,) 4524—marriages 1112—funerals 3488.

The number of communicants reported at the last convention, is 4722.

The number of persons reported by the bishop as confirmed, since the last stated General Convention, is 1797.

The collections for the missionary fund, reported at the last three conventions, amount to \$4603 25½; and for the episcopal fund, to \$1866 83¼.

Missionary labours continue to receive much attention, and to be very usefully prosecuted. The appointment and charge of the missionaries rest solely with the ecclesiastical authority. There are a number of missionary societies; but their only object is to collect funds to be placed at the disposal of the Committee for Propagating the Gospel, which is appointed by the convention, and of which the bishop is, *ex officio*, chairman. As an important portion of our western country is included within the bounds of New-York, and the rapid increase of its population renders obvious the duty of extending to it proportionable means for the diffusion of the principles and practice of the gospel, it is gratifying to find this section of our church bestowing its efforts in this way. There are annually raised, in various ways, within the diocese, and devoted to this object, about \$2500. The reports of the missionaries afford the gratifying hope that much good to religion and the church is thus effecting.

Besides these missionary exertions at home, the members of the church in this diocese lent a willing ear to the late earnest and affecting appeal of the bishop of Ohio for assistance to the missionary society of that diocese, from the more favoured sections of the church in the Atlantic states. It appears by the returns of the agent of the Ohio society, that of the \$2911 9, raised by him, \$1339 17, were from the diocese of New-York.

The several societies of the church in this diocese continue their beneficial operations. Under their auspices, Bibles, Common Prayer Books, and Religious Tracts, are distributed in considerable numbers, funds are raised for missionary purposes, and the benefits of gratuitous Sunday instruction extended to a large number of children and others. As connected with this latter branch of religious charity, may be mentioned the existence and successful operation, in the city of New-York, of an episcopal charity school, originally established long before the revolution, but lately enlarged and organized on Dr. Bell's system, extending daily instruction to 250 poor children, and particularly devoted to their improvement in christian knowledge and piety.

It appears by the address of the bishop to the last convention, that there is now

fair prospect of securing, at Geneva, in this diocese, what has been so long a desideratum in our church—a college, to be under the management and direction of her members. Should the efforts to this end prove successful, as there is every reason to hope they will, very essential benefit to the cause of our church and religion, may be anticipated.

To this notice of matters relating to the outward state of the church in this diocese, it is gratifying to be able to add, that there is reason to hope, that in the much more essential point of spiritual prosperity, the divine blessing continues to rest upon it; and that in the enjoyment of this, very satisfactory evidence is afforded of the natural tendency of the institutions of our church, and of conscientious adherence to her primitive and evangelical order, to promote the interests of true gospel piety, and with them, the glory of the Saviour, and the spiritual and eternal good of his people.

*New-Jersey*—In New-Jersey the church continues gradually to improve. The number of clergymen is thirteen; the bishop, nine presbyters, and three deacons. The number of congregations is twenty-eight; eighteen of which have the enjoyment of regular service; the remainder, of occasional service by a missionary. The number of churches is twenty-five, which, with one exception, are in excellent repair. A new one, of considerable size, to be constructed of stone, is in progress in Newton, in Sussex county, in which place no episcopal church has ever been erected.

Since the last stated General Convention, the bishop of the diocese has admitted to deacons' orders, John Mortimer Ward; and the following deacons, viz. the Rev. Richard F. Cadle, and the Rev. Henry P. Powers, to priests' orders.

Within the same period, the Rev. Lewis P. Bayard has removed to the diocese of New-York; the Rev. Simon Wilmer, to the diocese of Virginia; the Rev. Augustus Fitch, deacon, to the diocese of New-York; the Rev. Daniel Higbie, to the diocese of Delaware; the Rev. George H. Woodruff, (since deceased,) to the diocese of Pennsylvania; and the Rev. Abiel Carter, to Savannah, in Georgia.

The bishop has also, within that time, instituted the Rev. Richard F. Cadle, to the rectorship of St. John's church, Salem; the Rev. Jacob M. Douglass, to the rectorship of Trinity church, Swedesborough; and the Rev. Henry P. Powers, to the rectorship of Trinity church, Newark.

The Rev. John M. Ward has taken charge of St. Peter's church, Spotswood, and St. Peter's, Freehold; and the Rev. Wm. L. Johnson, late of the diocese of New-York, of St. Michael's church, Trenton.

Robert B. Croes is at present the only candidate for holy orders.

The number of baptisms reported to the last three diocesan conventions, is four hundred and twenty-three. The number of persons who have been confirmed, is two hundred and eleven. The communicants in the diocese amount to about seven hundred and forty.\* Attention is generally paid to the canons and rubrics of the church, and her authority is respected in the diocese.

The Sunday schools are flourishing, and promise much good. Very considerable benefit is derived from the missionary fund, which is gradually increasing. It has already been the means, under the divine blessing, of preserving and rescuing several churches from impending ruin, and of fostering and improving the condition of others.

The fund of the *Corporation for the Relief of Widows and Children of Clergymen*, is likewise in a very prosperous state; upwards of \$8000 of which are now at interest.

The *Episcopal Society* of this diocese, for the *Promotion of Christian Knowledge and Piety*, which was instituted principally for the distribution of Bibles, Prayer Books, and Tracts, has succeeded beyond calculation. Its support is derived chiefly from four or five congregations; yet it has been able, through the smiles of Providence, to distribute, and almost altogether gratuitously, upwards of two thousand Prayer Books, besides a large number of Bibles, and more than five thousand Tracts. Its permanent fund also exceeds \$1000.

The congregations, with an occasional exception of one or two, are visited yearly by the bishop.

From all these circumstances, it is evident that the church in this diocese is regularly improving, both in its temporal and spiritual concerns. May it, under the blessing of its Divine Founder and Head, still progress, and become instrumental in a higher degree, to the promotion of his glory, and the best interests of men.

*Pennsylvania*—The diocese of Pennsylvania consists at present of the bishop, twenty-nine presbyters, four deacons, and forty-four congregations.

Since the last stated General Convention, the following persons have been admitted by the bishop of this diocese, to the holy order of deacons:—Charles P. McIlvaine, (since removed to the diocese of Maryland,) Joseph Jaquett, Thomas H. Taylor, (under letters dimissory from the bishop of South-Carolina,) Peter Van Pelt, jun. (since removed to South-Carolina,) and Richard U. Morgan.—5.

Within the same period, the following deacons have been ordained priests:—The Rev. Charles G. Snowden, the Rev.

\*In the last report there was an error in the calculation, it should have been seven not eight hundred.



John Rodney, jun. the Rev. William A. Muhlenberg, the Rev. Samuel C. Brinckle, the Rev. Manning B. Roche, the Rev. William Thompson, the Rev. Peter Van Pelt, jun. (under letters dimissory from the bishop of South-Carolina,) and the Rev. Joseph Jaquett.—8.

The following clergymen have taken charge of the parishes annexed to their respective names:—The Rev. Wm. A. Muhlenberg, associate rector of St. James's, Lancaster, and St. John's, Pequea; the Rev. Jehu C. Clay, rector of St. James's, Perkiomen, and St. John's, Norristown; the Rev. Benjamin Allen, from Virginia, rector of St. Paul's, Philadelphia; the Rev. William Thompson, from New-York, rector of Trinity church, Pittsburg; the Rev. William H. De Lancey, from New-York, an assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia; the Rev. Moses P. Bennet, from Connecticut, minister of Christ church, Greensburg; the Rev. Samuel Sitgreaves, jun. minister of St. Stephen's church, Wilkesbarré; the Rev. Richard U. Morgan, rector of St. Paul's, Chester, and St. Martin's, Marcus Hook; the Rev. Joseph Jaquett, minister of St. James's, Bristol; the Rev. Joseph Spencer, rector of St. John's, Carlisle; the Rev. James Montgomery, rector of St. Stephen's, Philadelphia; the Rev. Gregory T. Bedell, rector of St. Andrew's, Philadelphia; and the Rev. John P. Bausman, jun. from Maryland, minister of the churches in Fayette county.

The Rev. Dr. Joseph Hutchins has returned from Barbadoes, and resides in Philadelphia. The Rev. Dr. Wilson is professor of systematic theology in the general seminary. The Rev. Joseph Spencer is professor of languages in Dickinson college, Carlisle. The Rev. Norman Nash is at present officiating at Huntingdon and its neighbourhood.

There are ten candidates for holy orders. Several young men are preparing to become candidates.

This diocese has been deprived by death of the Rev. Joseph Turner, the Rev. Sator Clay, the Rev. George Woodruff, and the Rev. Elijah G. Plumb.

Charles G. Snowden, and Manning B. Roche, formerly presbyters of this church, have been displaced from the ministry, agreeably to the provisions of the seventh canon of 1820.

There have been duly organized in this diocese, and received into union with its convention, St. Stephen's church, Wilkesbarré; Trinity church, Southwark; St. Mark's church, Mantua; St. Stephen's church, Philadelphia; St. Andrew's church, Philadelphia; and Christ church, Greensburg.—6.

The following churches have been consecrated by the bishop:—St. James's church, Lancaster; Trinity church, East-

ton; St. Mark's church, Mantua; Trinity church, Southwark; and St. Stephen's church, Philadelphia.—5.

Confirmation has been administered in the following churches: St. John's church, New-London; St. David's, Radnor; St. James's, Lancaster; Christ church, Leacock; St. John's, Pequea; Trinity church, Easton; St. John's, Carlisle; Christ church, Adams county; St. John's, York; St. John's, Norristown; Trinity church, Southwark; All Saints' church, Lower Dublin; Trinity church, Oxford; St. Mary's, Chester county; Bangor church, Churchtown; and in several churches in the city of Philadelphia. The number confirmed was 618.

The number of baptisms reported since the last General Convention is 1591, of whom 196 were adults. The number of communicants reported to the last diocesan convention is 1606. Sunday schools exist in many of the parishes, and are flourishing. Their effects have been highly beneficial both upon pupils and teachers. 1587 scholars were reported from 11 congregations. Bible classes have been established in some parishes, and have been found highly advantageous.

In consequence of the exertions of some respectable ladies of the city of Philadelphia, a scholarship has been established in the theological seminary by the deposit of \$2500 in its treasury. In aid of the same institution, a board of agents, established in Philadelphia, has collected \$1500.

The church in this diocese has exhibited much interest in the concerns of the Domestic and Foreign Missionary Society. Several public meetings were held in Philadelphia to promote its important objects. Eight auxiliary societies have been organized. Some of the clergy have been made patrons by the female members of their congregations. The treasurer's statement shows that in Pennsylvania there are 10 patrons, 9 life subscribers, and 71 annual subscribers.

The interest thus exhibited in the cause of this institution, has not, and, it is trusted, will not affect the concerns of those societies which have been established to promote the welfare of the church within the bounds of the diocese. The society for the Advancement of Christianity continues its useful labours. Eight clergymen have acted as its missionaries, or have been assisted from its funds, while they were endeavouring to build up infant churches. Three missionaries are now in their employ, and they are anxious to obtain some more. They are in possession of the stereotype plates from which the standard edition of the Book of Common Prayer, authorized by the last General Convention, is published. This society, and the Pilmore society of St. Paul's, Phi-

Philadelphia, recently established, have aided six young men in their preparation for the ministry. Tracts, homilies, and well selected books for Sunday schools, are published and distributed by societies formed for the purpose. The episcopal fund is increasing in a manner highly gratifying to all the members of the church. The resources of the corporation for the relief of widows and orphans of clergymen, are quite extensive; they exceed \$30,000. The venerable bishop of the diocese still continues at the head of the first Bible society ever formed in America. The annual meeting of the convention has been altered of late, on purpose that it may not interfere with the anniversary of the Bible Society of Philadelphia. In consequence of a resolution of the convention of 1822, the greater part of the clergy have devoted a portion of their time to vacant congregations, and to those vicinities where hopes are entertained that churches may be established. The result has been considered highly useful. At comparatively a very small expense, about 40 Sundays have been devoted to missionary labour, and a proportionable number of sermons have been preached.

*Delaware.*—The diocese of Delaware continues nearly in the same state it was at the meeting of the last General Convention, with the exception of some improvements in repairing and building churches. There are 14 churches in this state, mostly in good repair. Nine of which are under the pastoral care of the three clergymen resident in the state.

Immanuel's church, at New-Castle, has been rebuilt, and ornamented with an elegant steeple. This was effected by the well directed effort of a small number of families. This church was consecrated last fall by the Right Rev. Bishop White. St. James's parish, near Stanton, are building a commodious church; and some improvements have lately been made in some of the churches in other parts of the diocese; and we discover an increasing desire for the prosperity of our venerable and apostolic church in this state: and it appears to us that a great and effectual door is now open in this diocese, for the most zealous labours of christian missionaries; and the most sanguine hopes are entertained that one united effort will be made to rescue this branch of our venerable church from final ruin. Although a gleam of hope beams upon the church in this state, yet its condition is still deplorable, and speaks to the general church in the language of supplication, and seems to say,—come over and help us—help us to rescue this once important part of our church from final ruin. And may we not indulge the hope that the time is not far distant, when under the blessing of the Great

Head of the church, the united efforts of the clergy and laity will produce a general reformation, and evangelical piety will spread its benign influence to every part of this diocese; and the primitive and interesting service of our church be duly performed in every congregation!

There are in the state three officiating clergymen, and about three hundred and fifty communicants. The canons and rubrics of the church are in most respects generally observed; and there is in some parts of the state a growing attachment to the liturgy of the church.

*Maryland.*—Since the meeting of the last General Convention, the prosperity of the church in this diocese has been steadily progressive. The number of communicants has considerably multiplied; and in general there is an increasing attention, among the different congregations, to the services of the sanctuary, and a continued call for the labours of devoted ministers. From the address of the Right Rev. Bishop to the clergy and laity assembled in the last convention, the following paragraph is an extract:—"When I look back to the depressed state of the church at the time I entered the holy ministry, and contrast that state with its present appearances, my heart expands with joy, and I am completely confirmed in the belief, that to extend the limits and the influence of this truly apostolic church, nothing is wanting but a sufficient supply of well educated and faithful ministers."

Deeply impressed with a conviction of this truth, the convention had, for some time past, been anxious to place within immediate reach, such facilities as might encourage the efforts of those young men who are solicitous of being duly prepared for the high and responsible office of the gospel ministry. At their last meeting, in 1822, the following proposal was brought before them—"Resolved, that it is now expedient, in reliance on the blessing of God for success, to establish a local theological seminary." This resolution, as appears from the recorded votes, was adopted by a very large and respectable majority of both orders. On this measure, some diversity of sentiment has existed. The house of clerical and lay deputies refrain from the expression of any opinion on the merits of this measure. To the bishop of the diocese, it may be deemed due to state, that this act of the convention has met with his decided disapprobation and strenuous opposition. The progress and influence of this institution are now in experiment.

At the same convention it was also resolved to establish a diocesan missionary society for the state of Maryland, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal



Church in the United States. A constitution was adopted, and a board of managers elected, of which the bishop is, ex officio, the president. Those societies which had been previously established, continue their operations with encouraging success. The Prayer Book and Holy Society, especially, promises much aid to the general interests of the church, and great utility to its individual members. On the whole, the members of this diocese have reason to be thankful to the Great Head of the church, and to rejoice in those tokens for good, which they have been privileged to receive.

*Virginia.*—No material alteration has taken place in the condition and character of this church since the last report. The number of its ministers had increased until the last year, when, by deaths and removals, it was reduced to the number reported to the last triennial convention. Some valuable ministers have been lost to the state by reason of the great difficulty of procuring a support for them in these times of unparalleled pecuniary embarrassment.

Since the last triennial convention, a measure which had long been deemed of high importance to the interests of the church in Virginia, has been pressed on the attention of its members: to wit, the establishment of a theological school in some suitable situation within the diocese. It has pleased a gracious Providence so to bless the endeavours, that the sum of \$14,000 has been subscribed, a considerable part already paid, and a good prospect held out of ultimate success. The fund for the support of the bishop is still gradually increasing.

As to the spiritual condition of the church, to which all outward means are intended to be subservient, it is hoped and believed that its ministers faithfully declare the whole counsel of God, and that just views of religion prevail among the congregations committed to their care. God continues to be gracious in the gift of his holy spirit, and considerable additions are made to the church of such as, it is hoped, shall be saved. It is particularly worthy of grateful acknowledgment, that an unusual display of the power of religion has of late been witnessed in the town of Fredericksburg. The hearts of many have been most deeply affected with a sense of their lost condition, by nature and practice; they have earnestly inquired "what shall we do to be saved;" they have attended anxiously upon the assemblies of God's people; from house to house, as well as in the public temple, the life giving word has been preached to them, and importunate prayer offered up to the God of grace for their pardon and sanctification. The result has already been the

conversion of a goodly number to the Lord who bought them—and a deep solemnity and anxious spirit of inquiry seems generally to pervade the congregation.

Long may this happiness continue to the church of Fredericksburg, and may all the churches of our land obtain the same blessing from the Lord.

*North-Carolina.*—The prospects of the church in this state are equally as bright and encouraging as they were represented to be in the General Convention of 1820. Its renewal resembles indeed less the restoration of an old and decaying, than the healthful growth of a young and vigorous plant. This appears, not only from the rapid augmentation which has already taken place in its numbers, but from the principles of increase which it appears to possess within itself. Its present prosperity is visible in the addition to the numbers of its congregations and clergy, in the erection of new churches, in the increase of baptisms and communicants, in the greater zeal manifested for the fundamental doctrines, and correspondent practices, of our holy faith in general, and of the government and discipline of our church in particular; also in the formation of Bible, Prayer Book, Missionary, and Tract societies, and societies for the encouragement of industry, and relief of indigence.

There are at present twenty-five congregations in this state, being seventeen more than was reported at the General Convention of 1820. Most of these, however, are small, and but badly provided with ministerial services. Some are attended by missionaries, at regular indeed, but long intervals; while many have to depend entirely on the occasional visits of the parochial clergy. This want has been supplied, as far as possible, by the appointment of lay readers, and much benefit has apparently resulted from the measure. Congregations have, in some instances, been saved, in a good degree, from dissolution; greater interest has been produced for the cause of the gospel, and a better acquaintance contracted with the more common forms and ceremonies of the church.

There are eight clergymen at present officiating in the state, viz.—The Rev. Adam Empie, St. James's church, Wilmington; the Rev. John Avery, St. Paul's church, Edenton; the Rev. William Hooper, St. John's church, Fayetteville; the Rev. Richard S. Mason, Christ church, Newbern; the Rev. William M. Green, St. John's church, Williamsborough; the Rev. R. J. Miller, Christ church, Rowan county; the Rev. Thomas Wright, Calvary church, Wadesborough; and the Rev. Robert Davis, missionary. Besides the duties rendered to the churches to which they are now particularly attached, the Rev.

Messrs. Wright, Miller, and Green, perform missionary services in the congregations nearest the field of their regular labours. Completeness has recently been given to the organization of the church in this diocese, by the election and consecration of the Rev. J. S. Ravenscroft, as Bishop thereof: an event which we hail with every demonstration of christian joy; and for which we are bound to render unfeigned thanks to the Great Head of the church; an event which promises the most incalculable benefit to this portion of Christ's kingdom. This diocese had, indeed, as far as was practicable, been blessed with the counsel and fatherly care of the pious and diligent Bishop Moore, of Virginia; and deeply and gratefully sensible were all of the importance and benefit of his labours. But his being resident in another diocese, and the multiplied concerns of that diocese rendering it impossible for him to pay such attention as was necessary to this state—the election and consecration of a bishop was eagerly desired. And unanimously has that election, and most happily that consecration, been effected.

Since the last triennial convention, but three clergymen have removed from this state:—The Rev. Gregory T. Bedell, now rector of St. Andrew's, Philadelphia; the Rev. Samuel Sitgreaves, who acted a short time as missionary, and is now in Pennsylvania; and the Rev. John Phillips, now in Virginia. The following ordinations have taken place within the last three years:—The Rev. William Green, and the Rev. Robert Davis, to the holy order of deacons; and the Rev. R. J. Miller, to the order both of priest and deacon, in the year 1821. In 1822, the Rev. William Hooper, the Rev. William M. Green, and the Rev. Thomas Wright, to the order of priests. The following persons are at present candidates for orders in this state:—Mr. George W. Freeman, of Warrenton; Mr. George W. Hathaway, of Wadesborough; Mr. — Moss, of Warrenton.

The following are lay readers:—Mr. George W. Hathaway, Wadesborough; Mr. Walker Anderson, St. Mary's chapel, Orange county; Mr. Ichabod Wetmore, St. Matthew's church, Renston; Mr. James Marsh, St. Thomas's, Bath; Mr. Jarvis B. Buxton, Zion church, Beaufort county.

A neat and commodious church has been erected at Warrenton; one is in rapid progress at Washington; and a very elegant one is nearly completed at Newbern. The church at Williamsborough has been thoroughly repaired; and the attention of the congregations in general seems to be turned to the erection of new, or the reparation of decayed, places of worship.

The baptisms, since 1820, have been

about 430; and the number of communicants, as at present stated, are 480; but this is far from being the exact number, as a great part of the congregations not having the benefit of regular ministerial attendance, their true state cannot be reported.

It is evident to those who have observed the condition of the church in this state, that a greater zeal for the gospel, and a higher standard of moral principles and conduct, have been produced among its adherents. A greater knowledge has been acquired of the distinguishing principles of our church, and an increasing attention has been paid to its forms and ceremonies.

The hope of increased prosperity depends on the prospect of greater stability in those congregations which have been already formed; but which, as yet, walk with the feebleness and hesitation of childhood; on the formation of new congregations, where churchmen are resident; and, lastly, on the effects produced on ground not yet occupied, in places where Christians of no denomination have as yet laboured, we may almost say, have as yet existed.

It is believed, that, generally speaking, the canons and regulations of the church, are as regularly attended to in this, as in any other part of our church.

A munificent bequest of from fourteen to fifteen thousand dollars has been recently made by the late Mrs. Blount, of Tarborough, for the purpose of erecting a church in the city of Raleigh.

*South-Carolina.*—Since the last General Convention, the number of clergy in this diocese has increased. In 1820 there were twenty-seven; there are at present thirty-five, the bishop, 28 presbyters, and 6 deacons. Some of the parishes have been endeavouring to create permanent funds. In one of the parishes, the planters had taxed themselves, in addition to their annual contribution, two per cent. on the proceeds of their crops; and thus have created an accumulating fund, which will soon equal the amount, when its interest will be applicable to the support of their rector. In another parish, several individuals have given each \$1500 to create a fund for the same purpose. The fund for the support of the episcopate, which was commenced in 1818, is gradually accumulating. It amounts at present to about \$8000. At the suggestion of the bishop, a committee has been appointed to inquire into the state of the property belonging to the church, in parishes where there exist no vestries, and to adopt measures for securing the same to the uses of the diocese.

Within the period, embraced in this report, there have been admitted to the order of priests, six:—David I. Campbell, J. W. Chandler, Henry Gibbs, R. Dick-



son, F. Rutledge, and Peter Van Pelt; the latter by the bishop of Pennsylvania. And to that of deacons, also six persons of this diocese:—W. H. Mitchell, E. Philips, B. H. Fleming, F. H. Rutledge, M. Motte, and T. H. Taylor; the latter by the bishop of Pennsylvania. The number of candidates recognized by this diocese, is four.

The Rev. Thomas Osborne, who had removed into Ohio, has returned to the parish he formerly had in South-Carolina. Six young men from this diocese have been pursuing their studies preparatory to the ministry, at the general theological seminary.

There are at present thirty-five organized congregations. Five of them are vacant. Since this state was settled by Christian people, there has never been so many ministers of our communion as at present.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina has essentially contributed to the present promising condition of our Ecclesiastical concerns. It has aided several of the parishes, otherwise unable to support ministers. The missionaries sent forth at different times, have all, with a single exception,\* derived their *whole* support from this society. It is formed on the most comprehensive plan, being at once a Bible, a Prayer Book, a Tract, a Missionary, and an Education Society. Its books have been distributed in most of the parishes. It has aided several young men while engaged in their academical studies, preparatory to theology; after which, it has been hoped, our theological seminary, by scholarships, or otherwise, would provide for them. It possesses a select library, which contains about one thousand volumes, and is increasing, instituted more particularly for the use of the clergy and the candidates for the sacred office.

The Charleston Protestant Episcopal Missionary Society, composed of young men and others, designed to act as auxiliary to the elder institution, when necessary, and to send missionaries beyond the diocese, within which the earliest society is restricted, has had a missionary for nearly two years at St. Augustine.

The exciting among our youth an interest in the cause of the Redeemer and his Church, and the regulation of their zeal by well established principles, are among the valuable effects which appear to have resulted from this association.

The Ladies' Domestic Missionary Society is supporting, for the second year, a minister for the benefit of the poor, and such persons as hold the faith of the church, but are not connected with any of our congregations. The flock thus gathered, at present meet in a room for public worship,

but measures have been adopted for erecting a church. It is designed to accommodate the poor, the stranger, the seaman, and others of our communion, who, in the city of Charleston, need such a charity. Of this missionary society, the bishop remarks in his last address to the convention, "consisting of respectable pious female members of our church, it is characterized by a zeal of Christian charity, as prudent as it is unostentatious, and adorned with the meek and quiet spirit, which, in the sight of God, is of great price."

This church, the worshippers at which will be subjected to no expense, will also afford additional accommodation for our coloured population. It appears that a large number of this class, both bond and free, have a decided preference for the worship of our church. In communicating to them Christian instruction and incitement, many and peculiar difficulties are unavoidable. But it should be recorded as an encouragement to perseverance, and in gratitude to the Giver of grace, that the salutary influence of Christian motives, is evidenced in the lives of many of them—in their fidelity to their masters—in their kindness to each other—in their recognition of the claims of government—in contentment, meekness, and devotedness to the one thing needful. The calls to attention in the forms of our public worship—the power of its music—the invariable use of the same prayers—the simplicity of language which adorns our liturgy—the plan of reading the scriptures in order, whereby "the whole council of God" is declared in his own words—the concise summary of faith in the creed, and of obedience in the commandments, repeated Sunday after Sunday—the practice of reciting after the minister, whereby prayers suitable for private use are learned, and all the fundamental truths of the gospel. These, and other circumstances, prove that the system of our church is eminently adapted to promote the spiritual welfare of the illiterate, and those who have dull minds. To this subject, the bishop has constantly, in private, and in his annual addresses, invited the attention of the clergy. He speaks of this class of their fellow beings, "as a portion of their moral creation, for which Christ died, and for whose spiritual and moral happiness, and the alleviation of their temporal lot, as inseparable from that, we are sacredly bound to be concerned."

Sunday schools are in successful operation in several of the parishes. They are chiefly for religious instruction, (as free schools exist every where,) and regulated, in every respect, by members of our own communion. The children of people of colour, and some adults of that class, have been among the pupils. These are among the poor, whose claim on this charity has been considered peculiarly urgent; and

\*The mission to Cheraw, here referred to, was partly maintained by the Young Men's Society.

the interests of their proprietors, as well as of the community, demand their being brought up in that religion which teaches the servant to be obedient to his master according to the flesh, and contented in that state of life in which it hath pleased God that he should be.

The number of baptisms reported to the diocesan conventions during the three years last past, we find to be 880. Of these, six were of the Jewish persuasion, three of them adults, and three infants.

The forty-fifth canon of 1808 prescribing a particular inquiry "into the attention paid to the canons and rules of the church," we remark on that subject,—The episcopal visitations have been stately performed. The canons and rubrics are conscientiously observed. Both ministers and people appear to be desirous of walking in the old paths, where is the good way. Great harmony and affection prevails among the clergy.

The advantages which result to our church, and to each diocese in particular, from our happy union in General Convention, are suitably recognized.

In obedience to the high authority of our supreme council, the general theological seminary, and the general missionary society, have been patronized in some degree; and there can be no doubt that this diocese will co-operate, cheerfully, promptly, and effectually, in forwarding these great undertakings.

The convention, by a resolution unanimously adopted, is pledged to contribute its full proportion to the theological seminary. It is intended, that sermons should be preached in all the parishes, as has already been done in several of them, and collections made for the benefit of this institution. Our bishop has, at the request of the convention, circulated an address on this subject. More than \$7500 have been paid into the treasury of the seminary by this diocese. Including the Dehon scholarship, about \$10,000 have been collected for this object.

By encouraging our candidates\* to pursue their studies at the seminary, we have also wished to testify our desire to assist in rearing this valuable establishment. On its success, as the number of our clergy is scarcely sufficient to supply our churches, must depend greatly that of the missionary society. We consider, therefore, that we are essentially promoting the interests of this excellent society, by aiding the seminary; the natural operation of which will be to increase the number,

and the capacity for usefulness, of labourers in the sacred ministry. Nevertheless, the agent of the society was welcomed in this diocese; sermons were preached recommending it; and it appears he collected \$1648, principally from persons who were already patrons of our own missionary societies, of which there are three—one whose operations are limited to Charleston—a second, to the state of South-Carolina—and a third unlimited in every respect.

The subject of the education of the youth of our communion is beginning in this, as in other dioceses, to excite a merited attention. Our bishop remarks in his last conventional address, "he has long painfully contemplated it as the misfortune of this church, remediable only by an effort of zeal, which circumstances seemed to forbid to be expected, that the whole progress of the academical education of its youth should be conducted under influences at variance with the principles which distinguish its communion. He considers this a lot not more to be lamented than it is extraordinarily peculiar. He is reasonably anxious, that he may not on this subject, be misconceived. He glories in the real liberality of sentiment and conduct, with respect to other Christian societies, which he sincerely believes, in an eminent degree, to characterize that of which he is one. He deprecates, at the same time, the effects of such an erroneous liberality, as would make that to be regarded with indifference here, which, among all others, is cherished as a concern of high and sacred importance. That the education of their own youth, under circumstances the most favourable to their continuing in their own religious principles, is so cherished by all descriptions of Christian people, with the exception of protestant episcopalians, in these states, he asserts, with a confidence that needs no qualification. Permit me then, respectfully, and affectionately, to submit the question—Can we be thus excepted, consistently with a sound and rational, however moderate, preference of the Christian doctrine and discipline under which our particular religious profession ranks us? Must not such a preference, where it really exists, naturally and inseparably associate with it an anxiety, that the principles we profess should be those in which our children, and the generations following us, should abide, and under whose influence their character, both for this life and the eternal, should be formed? Is not the subjection of our youth to influences unfavourable to their continuing in the faith we entertain, virtually conceding, as a point not worth our care, the character of their religion? If domestic nurture and admonition be insisted on as sufficient to prevent or remedy any such aberration of the mind of youth from the way of the parent's religion, the appeal is

\*All the candidates of this diocese, excepting one who is peculiarly circumstanced, and another who has returned home on account of ill health, are now connected with the general theological seminary. The candidates recognized in this diocese are four in number.



to fact and experience, abundantly certifying the contrary, and to the conduct of all other religious communities, exhibiting the *strongest persuasion* of the contrary. No Christian community in christendom, except that of protestant episcopalians in the United States, does not, *as a community*, make provision, or where provision cannot systematically be made, anxiously watch against what is considered the perverting influence of academical education. It is the mode in which, above all others, a real solicitude to transmit to their children the religion which men cherish, is most unequivocally expressed, to commit their education to no circumstances that shall have a tendency to counteract its claim upon their respect and adherence. Let me, I pray you, not be understood to intimate, much less to allege, any thing derogatory to the claim of the respectable institutions, by charter appropriated to other religious denominations, and of unquestionable right, subject to a religious influence peculiar to themselves, for the candour and indulgence with which the interests of denominations, differing from their own, as far as they are committed to them, may be treated. I have no reference but to the indirect and unavoidable effect of the circumstances under which academic education is conducted, to influence the future feelings and decision of the mind, with respect to religion, in a manner more corresponding with the prejudices of the college, than, except under circumstances of more than ordinary care and judgment, of the parent's roof. I would not be thought unaware of the facility which the expression of sentiments such as these may afford, where the subject is not duly considered or understood, to the reproach of *narrow and illiberal conduct*. I feel, at the same time, so incapable of that, in religious sentiment or conduct, which might, with any rational construction, be so imputed, that I could not forego this opportunity of bearing my testimony, however feeble and vain it may prove, against a laxity and indifference on the momentous business of education, in its relation to the moral interests of character and life, for which we are not more unconsciously distinguished, than, to say the least, wondered at by our Christian brethren at large. They readily enough, indeed, may explain the difference at present existing between the protestant episcopal church and others, as to the possession and government of seminaries of learning, into the difference of the circumstances of our institutions and theirs, before the colonies became independent States. But they know that our communion embraces much of the wealth and liberality, at least of all the Atlantic States, and might, long ere this, have otherwise provided for a subject, with them always sufficiently important for any sacrifices

and exertions it may require. Brethren, in laying before you these impressions, I am not conscious of the existence of any feeling in my mind, which you could, on the closest inspection, disapprove. *Out of the fulness of a heart*, anxious for the permanent, sound respectability and strength of our peculiar institutions, I have spoken what I have; nor can I imagine any circumstances of moral consciousness, under which it could prove painful to me to be reminded that I had thus expressed myself before you."

*Georgia.*—In this diocese the church is rapidly rising into notice; and its present state and prospects are such as to warrant the most sanguine expectations of its more general extension. As yet, there are only four organized churches in the diocese: one at Savannah, one at Augusta, one at St. Simon's Island, and one at Darien; the two latter being under the pastoral charge of the same clergyman, the Rev. E. M. Matthews. All these congregations, it is believed, are in a flourishing condition, and increasing in numbers. In Savannah and Augusta there are large and commodious edifices of brick, furnished with every thing requisite for the due celebration of public worship. In Oglethorpe county, there is an aged, pious, and exemplary presbyter of the church, the Rev. Mr. Strong, who occasionally officiates to a small congregation in his vicinity; but as yet, no information of the regular organization of the congregation has been communicated.

As the services and principles of the church are becoming more generally known and understood, the prejudices against it are wearing away, and public sentiment is becoming more favourable to its establishment. A large proportion of the population of the state are natives of Virginia, baptized and educated in the church, still retaining their attachment to her principles, and willing to co-operate in any efforts for the introduction of her services. The deep anxiety which has been manifested by individual members of the church, in different parts of the state, to obtain her ordinances, affords a most convincing proof, that missionary labour would there be crowned with complete success.

A society for missionary purposes was instituted by the state convention in February last; but as Mr. Bacon, the accredited agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, shortly after came into the diocese, to solicit contributions to that society, it was deemed inexpedient to make any immediate effort to obtain subscribers to the domestic institution. This, however, will be done, and probably with success, in the ensuing autumn.

It would scarcely be hazarding too much to assert, that no portion of our country presents a more promising field for missionary exertion, than some of the upper counties in the state of Georgia; and the hope is indulged that *this field* will no longer be neglected by those who are engaged in the good work of "sending forth labourers into the Lord's vineyard."

*Ohio.*—From a letter of the Right Rev. the bishop of this diocese, addressed to the house of bishops, and by them referred to this house, the following statement is drawn.—Ordinations have taken place, of John Hall, Rufus Murray, and one other, deacons, and one priest.—The Rev. John Hall, deacon, has been appointed missionary at Ashtabula; and the Rev. Rufus Murray, deacon, at Norwalk, Huron county. The Rev. Intrepid Morse has taken charge of the church at Steubenville. The Rev. John Armstrong, of Virginia, acts as missionary in St. Clairsville and Morristown. The Rev. Ezra B. Kellogg has taken charge of St. Paul's church, Chillicothe.—One deacon has been displaced from the ministry, and one presbyter suspended.—St. Paul's church, Chillicothe, and St. Thomas's, St. Clairsville, have been consecrated.—Two hundred and eighty-five persons have been confirmed.—The clergy generally are very faithful and laborious; and strict attention is paid to the canons and rubrics of the church.

From the dioceses of Maine and New-Hampshire, no report or documents have been received.

The whole number of candidates for holy orders in the several dioceses, is sixty-one.

In conclusion, the house of clerical and lay deputies would respectfully invite the attention of the house of bishops to the facts that many churches are without pastors—that in the west there exists a large body of episcopalians, who are as sheep without a shepherd—that our missionary societies are, comparatively, inefficient for want of missionaries—and in fine, that it is emphatically true, as it respects our church, the harvest is plentiful, but the labourers are few. The house of clerical and lay deputies, respectfully request the house of bishops to suggest such measures as may seem to them the best adapted to secure to this church an increase of faithful and capable ministers.

In making the preceding statement, the house of clerical and lay deputies solicit the prayers and blessing of the house of bishops, and respectfully request their counsel in a pastoral letter to the members of the church.

Signed, in behalf of the house of clerical and lay deputies,

WILLIAM H. WILMER, *Pres.*  
Philadelphia, May 24, 1823.

For the Christian Journal.

## REVIEW.

*An Address, delivered before the Trustees, Faculty, and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States; in Christ Church, New-York, on the occasion of the delivery of the Testimonials to the Students who had completed the Course of Studies, July 26, 1823. By the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in the State of Pennsylvania. 8vo. pp. 21. New-York, T. & J. Swords.*

THE publication of this highly interesting address has given us no small degree of satisfaction. It is particularly gratifying for two reasons: first, because it affords us an opportunity of presenting to the consideration of episcopalians an institution, in the prosperity of which they are most deeply interested; and secondly, as it exhibits to the christian world views and sentiments on points of theology, which are the result of extensive knowledge, of acute observation, of long experience, and of genuine, unostentatious piety.

It is not necessary for us to say any thing with respect to the expediency of seminaries for theological instruction. Their advantages are too generally acknowledged to make the defence of such institutions either requisite or proper. Young men who are preparing for the exercise of the christian ministry, and who have it in their power to avail themselves of various means, which are afforded, to facilitate their acquisition of useful information, necessary to promote their respectability, will of course resort to those places, where improvement can be made with most certainty and ease; and episcopalians have only to choose, whether such candidates for the ministry shall be educated in seminaries out of their own church, thus incurring the chance at least of a diminution of attachment to her peculiarities, and others receive no public theological instruction at all; or to show their regard for her interests, by providing for full instruction in all the branches of divinity, within their



own pale. Further than this we conceive their controul does not extend. If the former part of the dilemma be adopted, it is plain that the clergy who are hereafter to minister in our sanctuaries, must either be imperfectly educated, as will be the case if they have depended entirely on private direction and application; or there will be some degree of probability, that however well informed on *general* topics of theology, they will have a tendency to the peculiar views of those churches in whose institutions they have received instruction. And every man who is attached to the principles and usages of his church, and who accustoms himself to reflect on the consequences of things, will perceive in this consideration, an argument of immense weight for the preservation and support of a seminary, which was founded by, and is under the protection and government of the highest ecclesiastical council of our Zion.

The address before us was delivered in the presence of the trustees, faculty, and students of this seminary, at the first commencement in July last. The Right Reverend and very venerable speaker directs his remarks, however, exclusively to the students; although it will not be the *student only* who will derive improvement from them. Few *clergymen* will not perceive something, either in the way of information, or of direction, or of caution, which he may apply to practical improvement. We trust, therefore, that this address will have extensive circulation, among the clergy particularly; confident that the views which it contains cannot fail to excite in thinking and well-informed minds, reflections of great interest and importance.

It appears from the introductory remarks, that the address was delivered in consequence of a "request of the professors;" and we are glad to see that both trustees and faculty have concurred in soliciting its publication. The bishop suggests to the consideration of his young hearers, five important topics, to be kept in view in the course of their study of divinity;—the necessity of divine influence in the pursuit of theological science—the importance of careful attention to the scriptures—the

utility of ecclesiastical history as a branch of their studies—the propriety of noticing the rise, progress, and growth of errors, against which Protestantism was intended to be the bulwark—of attending to the causes and consequences of the reformation, and also of examining the English establishment. The two last are indeed so intimately connected with church history, that they may not improperly be considered as a part of it. We shall endeavour to afford our readers a brief view of the Right Reverend author's sentiments on these points.

The first in order, and it doubtless is first also in importance, is this consideration, that the pupils "have need to look to a higher source of knowledge, than any within the walls of the seminary."—This direction, which the student ought never to lose sight of, is shewn to be perfectly in unison with the views of divine agency on the mind, which are so plainly taught in scripture, and recognized in the various services of our church. It is illustrated by analogy; and although the influence referred to may operate by the use of various secondary causes, yet for this reason to deny such influence, would be just as absurd as to deny God's providential agency, because effects are produced corresponding with the external circumstances which apparently give birth to them, and which are usually denominated their causes.

Now if this consideration should have a constant influence on the student's mind, in his *search* after theological truth, it is undeniable that it should have a very serious influence in his *resolution* to pursue that search, and to devote himself to the work of the gospel ministry. And whatever may have been said at any time by uninformed or maliciously disposed persons, we will venture to affirm, that no church in the world more unequivocally recognizes the principle of divine influence on the mind, or brings it home more powerfully to the conscience of the candidate for holy orders, than does the Protestant Episcopal Church. Can any language be used, which is stronger on this point, than that of the ordination service? As it cannot be too often brought before the

view of the *candidate*, and as it may be useful occasionally to bring it before the view also of the *people*, that they may see in what situation the conscientious clergyman must consider himself, and not be surprised or offended if his conceptions of duty some times lead him to employ warm and serious exhortation in his pulpit addresses, we shall make no apology for introducing it here. In the office for "the ordering of priests," the address to the candidates is made on the presumption, that it is the "*Lord* who hath placed them in so high a dignity;" and it declares that they "cannot have a mind and will thereto of themselves, for that will and ability is given of God alone." And in the same service, the question is put, "Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to this ministry?" A similar inquiry also is made in the form for "the ordering of deacons;"—"Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?"—It is sufficient to ask, what must be the state of that candidate for so honourable and holy and responsible a station, who in the presence of God and his church replies in the words, "I trust so;" while to such "inward motion of the Holy Ghost" he is utterly a stranger! We would not attempt to analyze the moral feelings of such a man, nor to describe the lamentable state of the unfortunate congregation, which is destined to undergo so great an affliction as that of being subjected to his ministrations.

With respect to the point before us, the bishop shews how susceptible it is of abuse, after he had remarked how influential it must be in its practical tendency, if properly considered.

"The view now taken of the subject, if carried to its correspondent sensibilities, cannot fail to produce humility in the relation in which we stand to the Creator. Its immediate operation is against self-sufficiency; and, ultimately, it bars all claims, grounded on the imagined merit of our works. It is another inference from the premises, that the sincere inquirer should live in the holy exercise of prayer—the mean of obtaining the agency, seen to be so necessary in the search of truth; so that if there should be any portion of life disengaged from that sa-

cred duty, then is the time when error is the most likely to be successful.

"If the question should be moved—By what test shall we know that we are under the guidance here affirmed? the answer is, We may know it exactly in proportion as it is discoverable in holy habits, manifesting themselves in holy actions. By nature we are destitute of religious affections; agreeably to what is said in our 9th article, that "man is very" far gone," or, as some translate the Latin copy, "as far as possible gone from original righteousness."† Of course, if there be a renewal in this important particular, it ought not to be contemplated in a severance from its procuring cause, whatever there may be of intervening instrumentality, all of the divine bestowing."—p. 7.

And again—

"All abuses of the principle treated of should have the effect of showing the importance of right apprehensions of it, and the duty of esteeming and of teaching it, in proportion to the prominent place which it holds in the system of religious truth. Perhaps there is no point the absence of which from the pulpit, so unequivocally proclaims to the hearers the unsoundness of the religious creed of the preacher; this being the consequence of their so frequent meeting of it in the scriptures, in the prayers, and in the relation which it bears to all the subjects which come either under the head of devotion, or under that of the graces of the Christian character."—p. 8.

The next point which the author inculcates "is a diligent study of the holy scriptures." It is unnecessary to illustrate the utility of this recommendation. The subject has received in all ages a considerable share of attention; although it must be confessed, that the time has been, when the study of the divine books was not pursued by the guidance of those sound principles of history and philology, which alone can determine its true meaning. For want of this guidance, mystical and unauthorized interpretations, absurd in their nature, and deleterious in their tendency, have usurped the place of sound, rational criticism. But the subject is now receiving a proper degree of attention. Intellect of the highest order, and learning of the most extraordinary com-

\* The word "very" was accidentally omitted in the pamphlet.

† Although the view here entertained of the subject is consistent with either of the copies of the articles, the English copy is the standard in this country; no Latin translation having been yet framed or adopted. In inquiring into the sense of the reformers, the English is of the most authority, having been formed in the reign of Edward VI. and not rendered into Latin until the reign of Elizabeth."



pass, have in the old world consecrated their powers to the elucidation of the word of God; and of the new, it may be said, that the example has not been without its influence. The *original* text is the subject of investigation; and the inspired authors are heard, each in his own tongue, declaring "the wonderful works of God." The time has come, when the candidate for holy orders, who is guided by the principles above suggested, will not content himself by knowing the opinion of his commentator on any text; he will go to the sources of information, and investigate for himself. He will study the principles of critical and exegetical inquiry, and applying them to the unadulterated spring of holy truth, he will draw the pure water of life. "The law and the testimony," as originally delivered, is the standard of divine truth; and in the study of theology, it is all important that every thing be weighed and measured according to this standard. This sentiment we shall introduce in the bishop's own words.

"The second matter to be recommended, is a diligent study of the holy scriptures; which is introduced not for the establishing of their claim to be a branch of theological education, that being supposed unnecessary; but to sustain for them the preeminence contemplated in the course of studies prepared by the bishops. It makes the scriptures the ground-work of the whole; and directs that the ground shall be repeatedly gone over, with the help of judicious commentators, before an entrance either on ecclesiastical history, or on systematic theology. The provision originated in knowledge possessed by the bishops, that it was not uncommon to prepare a candidate for the ministry, by too early a filling of his mind with the tenets of an adopted system; doubtless, not without notice of the texts, by which the respective points are supposed to be supported; but the interpretation in a state of severance from the contexts, bearing a tinge of the colouring of the doctrines designed to be inculcated. The plan is radically wrong; and the mischiefs of it will doubtless be here guarded against, by due attention to the order of study, prescribed with a special attention to this point."—p. 8.

We are gratified by tracing a coincidence between the views exhibited on this topic by the Right Reverend author, and the professor of biblical learning and the interpretation of scripture, in his address delivered last year.

"The great inquiry (says he, p. 20) which the christian divine should propose to himself is this—On the point in question what say the scriptures?—The bible—be it indelibly fixed

in the recollection of the student of theology—the bible is the great source of spiritual truth."

Nothing is more usual among pious but moderately informed writers, and especially preachers, than to give an interpretation of scripture, "in a state of severance from the context." This is sometimes done, even to support a true doctrine. The universality of the moral influences of the Spirit, a capability of receiving those influences being of course presumed, we consider as a scriptural doctrine. But this doctrine cannot be proved by *some* of the texts which have been adduced in evidence of it. For instance: When St. Paul says, "the Spirit is given to every man to profit withal," 1 Cor. xii. 7, we cannot think that this text proves the universality of his influence, although it has often been quoted for this purpose. If we examine the context, we shall see that St. Paul is not speaking of the ordinary influences of the Spirit, but of his miraculous gifts. The Corinthians had abused these gifts, prostituting them to unworthy purposes. To this the Apostle refers; as if he had said, 'it was not for purposes of display that the gifts of the Holy Spirit were poured out upon you, but for utility; the manifestation of the Spirit is given to every one to *profit with*, that he may edify others as well as himself.' It is plain therefore from the *context*, that the words "to every one," must be understood in a restricted sense, viz. 'to every one to whom the Spirit is given.'

The next subject which the sagacious author brings to the consideration of the theological student, is the importance of ecclesiastical history. The wise and judicious character of the following observations on this point, will be an abundant apology for the length of the extract.

"Next to the importance of holy scripture, and the proper application of it, and this is the third remark, is that of the history of the early ages of the church; it being especially understood of the first three centuries. In the fourth, the heresy of Arius, contradicted by the council of Nice, whose creed may be considered as the testimony of Christendom, to the apostolic doctrine, banded down in the various departments of it from the beginning, was followed by minute distinctions, the armour of the various combatants, and calculated rather to obscure

than to elucidate the truths of scripture. The persecutions which followed, are sufficient to render problematical, how far so gross a departure from the spirit of the gospel, ought to permit, from that time, the mere testimony of the church to be evidence of the purity of its doctrine. In the fifth century there succeeded the bold heresy of Pelagius; and although nothing can be more contrary to the evangelical doctrine of grace; yet the metaphysical refinements growing out of the controversy, have loaded theology with doubtful disputations, continuing to produce embarrassment at the present day. The opinions of the prominent writers of controversy are not uncommonly quoted in alliance with, or in contrariety to, those of the preceding times; which cannot be correct, on the ground here taken—that neither the one nor the other are evidence of the faith handed down by the apostles, except as testimony; which ought to be esteemed, other circumstances being equal, in proportion to the nearness of the stream to its source.

"Of the advantages to be derived from the records of the first three centuries, it is not the least that they afford unanswerable proof of the absence of what are exclusively the tenets of the Roman Catholic church. Not a vestige do we find of the authority of the bishop of Rome, beyond what was attached to the respect paid to the dignity of his see, in the capital of the empire; at that time comprehending almost the whole of Christendom. No intimation is found of the worship of images, of purgatory, of transubstantiation, or of other matters, which afterwards crept gradually into the church. That these things should have been maintained, and even held preeminently important, and yet not show their heads in books written for the declaring of the christian faith, is contrary to our knowledge of human nature.

"Further; when we meet with doctrines of modern times, zealously maintained, and conceived to be of the essence of christian faith; yet, for any thing that appears, unknown to the prominent persons of the ages in question, it is a proof of their nullity more decisive than if they had been introduced for the purpose of contradiction; since, in that case, it might be pleaded, that there may have been opposite statements, not descended to us. But no: on the contrary supposition, divine truth was buried in the grave of the last of the apostles.

"The document to be especially recommended to attention, is the history of Eusebius; a work referred to by writers of all persuasions, as an authentic record of the transactions of the ages specified. It would be an important service to our church, if that work were published from the most modern of the translations of it made in England, and detached from the larger histories of succeeding times usually bound up with it. In that case, there would be a volume of moderate size, to which there might be given an extensive circulation.

"One of the uses of the measure would be a more general conviction of the existence of the episcopacy from the beginning to the end of the time in question. According to the scheme of those of the greatest name among the advocates of presbytery, it gave way to episcopacy towards the end of the second century. Now, although it is observed with truth, in regard to the time specified, that there is among the moderns a scarcity of documents; there must have been

an abundance of them within the knowledge of Eusebius. Yet, the alledged fact must have been unknown to him; and this is a consideration, bringing additional weight to our argument, of the impossibility that so great a change should have taken place over the whole face of Christendom, among churches not subjected to a common government, and without evidence of such opposition, as is always produced by great changes in government of churches, especially in resistance of the usurpation of power."

—p. 12.

The study of ecclesiastical history is of vast importance to the divine, and if properly conducted might be made extremely interesting to the student. This point is susceptible of much enlargement, but the length of the remarks already made forbid an attempt. We cannot but express our regret, however, that the student who has not access to extensive libraries, or cannot devote very much time to the subject, should be but imperfectly furnished with assistance. A good ecclesiastical history in the English language, is a desideratum. Milner's plan made his work imperfect, and there are many and serious objections to Mosheim. His "*Commentarii de rebus Christianorum ante Constantinum Magnum*," is highly valuable; but, we think, (although we would express the opinion with great deference to the learned author's acknowledged ability and research,) incorrect in its view of the early government of the church, and on this subject sometimes contradictory in its statements, and too minute in its representations of ancient heresies.\* Of professor Schroeck's voluminous work, we can from our own knowledge give no account. Its reputation on the continent is very high. It were much to be wished, that some of the English literati would turn their attention to this important and interesting subject, and supply a want which is much felt by every student of theology.

The next particular which the bishop recommends is, that

"in travelling downward in the history of the church, there be especially noticed the rise, the progress, and the full growth of those errors of the church of Rome, against which as Protestants, we are bound to caution our flocks. It is an effectual way of exposing the nakedness of

\* His account of the history and heresy of Manes occupies 174 closely printed quarto pages in Latin.



an opinion, not only because, on the present subject, novelty must be itself a proof of error, but because there will be found accompanying incidents, which aggravate."—p. 12.

This is illustrated by reference to the introduction of image worship, and of the supremacy of the bishop of Rome.

The fifth and last remark is thus introduced—

"When the student shall have reached the period of the reformation—this is the fifth remark—besides his attention to the causes and the dependences of that great event, it will surely be especially an object with him, not only to be familiar with the grounds of the English establishment, as it was constituted in the reign of Edward I. but to avail himself of whatever light can be obtained from cotemporary works, and from such as were dictated by the same views of religious subjects in the reign of Queen Elizabeth. The present speaker never looks back on these periods, without admiration of the wisdom displayed in the documents handed down from them. Those of the former period, he considers as claiming a preference, in an inquiry into the sense of the eminent men who took the lead in the reformation of the church of England; and consequently into that of the institutions framed by them. Among those of the latter period, he would hold up, in a conspicuous point of view, the great work of Richard Hooker; which may be applied to the correcting of prevalent errors in the two succeeding reigns; some of them exterior to the establishment, and some of them within it."—p. 14.

In the judicious prelate's observations on this last topic, the reader will find that good sense and liberality, which the well known character and useful writings of the author would lead him to anticipate.

Towards the end of his address the bishop points out the utility of a systematic course of study, notices the lamentable error of pursuing "popularity by a shorter road than along its path," and observes, that—

"So far as can be judged by the present speaker, on the ground of observation and experience, it generally happens, that young men, under preparation for the ministry, or admitted to it, and below the ordinary standard in intellectual attainments, are oftener vain, oftener arrogant, and oftener apt to conceive of themselves as not needing the counsel of their seniors, than they whose minds had been chastened by habits of study and reflection; who had advanced so far in the acquisition of knowledge, as to have perceived that there are extensive treasures of it unpossessed, but to be diligently sought; and who, consequently, are the most careful in forming their opinions, and the most modest in expressing them."—p. 18.

The author concludes with some excellent reflections on "the influence of

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the heavenly grace of charity, to fellow christians exterior to our communion; to those within, of whose principles or practice we may not approve; and to those of the clergy who may be considered as incorrect, in either of these respects."—It would be very agreeable to us to extract his observations on these points. They are worthy of deep and frequent consideration, and could not fail to be acceptable. The length to which we have, unintentionally, extended these remarks obliges us merely to refer our readers to them. We hope that the whole address will be frequently perused by the clergy, and that candidates for the ministry will digest its contents, and make them the subject of much reflection; and that both clergy and candidates will cherish the meek spirit of its author. T.

For the Christian Journal.

*Pulpit Eloquence.* See page 302.

ALTHOUGH talents and learning are indispensably requisite to the attainment of excellence in pulpit eloquence, there is a quality more necessary than either to the formation of an able and useful preacher.

Talents may be calculated to produce effect, learning to excite applause; but unless guided and governed by prudence, they will never be of any permanent utility. To the public speaker of every profession, a large share of prudence is undoubtedly necessary, but to none more so than the preacher. In the choice of subject, in the regulation of style, and in the manner of delivery, prudence must be his guide, or his hearers will be but little benefited, and himself but little esteemed.

In the choice of subject, great care is necessary that doctrine and precept may be equally combined: that while no article of our holy faith be neglected, no branch of christian practice may be passed unnoticed. It should be the constant study of the preacher, so to choose the subjects of his discourses, as, by fully explaining the doctrines of the christian religion, to enable each of his hearers "to be ready always to give an answer to every man that asketh him a

reason of the hope that is in him;" and at the same time, by unceasingly inculcating its precepts, to instruct them "to walk worthy of the Lord unto all pleasing, being fruitful in every good work." This will require no small share of prudence and assiduity. Yet, unless this be done, his flock will be in continual danger of verging to an Antinomian rejection of practical, for speculative religion; or to a self-righteous reliance on their own works for salvation.

Prudence is necessary in guarding the people against pernicious or unscriptural doctrines. That this must occasionally be done, by setting these errors in their true light, is evident; but the frequency and manner of performance will entirely depend upon the circumstances and dispositions of those to be addressed, in consulting which too much delicacy and discretion cannot be exercised.

Prudence is necessary in refraining, as well from dwelling too much on particular vices, by which some may conceive themselves to be pointed at, while others may attend without much profit; as from merely declaiming against general follies or crimes, by which every one will be rendered apt to apply the discourse to others, while none will perceive the deformity of sin in themselves. In a word, it is an important part of the duty of the parochial clergyman to choose the subject with such prudence, as perfectly to supply the peculiar wants of his flock, and judiciously to reprove their peculiar errors.

In the regulation of style, prudence is essentially necessary to the pulpit orator, that by suiting it to the temper, dispositions, and understanding of his people,—neither surpassing the comprehension of a simple congregation by a too great luxuriance of figure and delicacy of expression, nor disgusting persons of more refined sentiments by coarseness of expression and vulgarity of diction,—they may be the more readily disposed to receive the word of life. This is of peculiar importance, perhaps more so than is generally imagined. The declaration of the apostle, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in

an unknown tongue," is known and universally assented to: now the present case is precisely similar; for although the preacher express his thoughts in the mother tongue, of what benefit can they be to a plain and unlearned audience, if, by studiously aiming at beauty of expression, and using all the ornaments of style, he render his discourse unintelligible to his hearers, unused to any but the usual colloquial style?

But even when addressing a refined audience, excess of ornament is to be avoided. Redundancy of figure rather tends to cloy, than rouse the attention of the hearer, and is apt to draw it aside from the subject to the manner of expression: nay, it is even possible that too great attention to the outward dress may cause the speaker himself to neglect the *matter*: he may be tempted to refine his ideas, till the substance at length become scarcely discernible.

Prudence, then, is necessary in the regulation of style, to the attainment of such a happy medium, that, while all may comprehend our meaning, none may conceive a distaste of our plainness or vulgarity.

In the manner of delivery, it is too evident to need enlargement, that prudence is essentially necessary to the pulpit orator. The well-known direction, "suit the action to the word, the word to the action," is of particular importance to the preacher: for whom can he expect to interest in the great truths of the gospel, if he himself appear totally unconscious of their importance, while he deliberately and unconcernedly *reads* his instructions and exhortations to his flock? And on the other hand, what good effect can be expected to result from an impetuous, over-strained, canting mode of delivery, which, while it bears resemblance to the ravings of a fanatic, or the threatenings of an enraged pedagogue, is rather calculated to disgust than to reform? A just medium is the difficult object to be attained and carefully preserved; so that earnestness may be blended with moderation, affection with calm dignity, and, if necessary, severity with gentleness: without this, the character of the clergyman will not be perfectly sustained, and, however excellent



and the composition, the wished for effect will never be produced.

Thus have we, though hastily and imperfectly, endeavoured to show the respective importance of *talents, learning, and prudence*, to him who would attain excellence in the eloquence of the pulpit. They remain to be considered as a whole. Neither can stand alone: neither can be sufficiently supplied by the others. Their unison alone can form the perfect pulpit orator. The man of talents feels his own superiority; he thinks himself without the reach of rules, above the necessity of learning: he scorns to apply to severer study, and is too apt to neglect or transgress the dictates of prudence. What is the consequence? he produces a glittering, shewy declamation, replete with imagery, and adorned with all the graces of style and diction, with nothing else to recommend it: void of solid sense and reasoning, it may serve to amuse or dazzle the undiscerning crowd, but will not produce a lasting impression. The man of learning, unless governed by prudence, will be prone to display his learning, often needlessly, sometimes to ill effect. By rendering his sentiments lofty, obscure, and beyond the understanding of the mass of men, he will tend to disgust, rather than edify his auditory: even the few who, by their attainments, may be qualified to enter into the depths of his reasoning, or pierce the obscurity with which he envelops his sentiments, will be no less displeased with his manner, as perceiving its impropriety and ill tendency. Of prudence, properly speaking, there can be no excess: its want totally deprives talent and learning of their utility, while its presence renders either better able to dispense with the presence of the other; although, as before remarked, perfection cannot be obtained but by a unison of the whole. But there is a fault mistaken by some for prudence, namely, a timid, hesitant reserve, which is abundantly productive of evil, insomuch as that, by this excess of caution, both learning and talent may be rendered of little utility, and pent, as it were, within the bosom of the possessor. This the truly prudent man will as carefully avoid, as the self-sufficiency

of the half-learned genius, or the bold dogmatism of the pedant.

Thus much for the necessary endowments which are requisite to enable the clergyman to preach with great and permanent effect: but it can never be forgotten, that all these are "but as sounding brass and the tinkling cymbal," unless accompanied by  *fervent piety, unshaken faith, and enlightened zeal*.  
U. U.

For the Christian Journal.

## No. X.

### The Perseverance of the Saints.

THAT man is a *free agent*—that he is master of his actions, and can likewise control the current of his thoughts, is a truth almost as self-evident as that of his *existence*. In fact, they are both *first principles*, and incapable of being made more evident to the mind, by any mode of argumentation. They are both substantiated by the testimony of consciousness. We *feel* that we exist, and we *feel* that we are free; and no arguments that we can ever bring, will strengthen the conviction in either case.

In consequence of this moral liberty that he possesses, man has it in his power to pursue any course that is pointed out to him. He may follow the path of vice or of virtue, of sin or of holiness. And this freedom of choice and of action it is, that constitutes him an accountable being. Did he not possess them, he would be a mere machine in the hands of a foreign and superior power, incapable of doing either good or evil, and consequently neither entitled to reward at any time, nor deserving of punishment.

If these observations are true, the doctrine of the perseverance of the saints cannot be agreeable to reason. This doctrine teaches us, that after a man has become converted from the error of his ways, and entered upon the christian course, he cannot deviate from it; or that if he does leave it, he will assuredly before death return to it—that his fall cannot be final—that he must and will infallibly rise again.—Now this doctrine evidently is in contrariety to the dictates of reason, and

the conviction of our own hearts. We are taught by our own *feelings* that we are free, and reason declares that if we are *accountable* beings, we *ought* to be free—free at *all times*, as well after we have entered upon the path of life, as before it. If so, we can never be necessitated to follow any particular course. We may one day be in the right way, and another in the wrong. We may one day act as do the children of the light, and the next suffer ourselves to be overborne by the weight of temptation, and become the servants of sin.

Such is the decision of unbiassed and unprejudiced reason. Can it be, then, that the doctrine of scripture is contrary to that of reason? We think not. We think, on the other hand, that upon a careful examination and just interpretation of holy scripture, there will be found in it no such doctrine as that of the perseverance of the saints, in the sense in which the phrase is generally understood—no doctrine which says, once in grace always in grace. We shall find, we think, that the Bible declares in many places, both expressly and implicitly, that it is possible to fall from grace—that we may stand erect to-day, but lose our strength to-morrow—that we may rise again after our fall—and that we may fall fully and finally, never to rise again. The design of the following remarks is to endeavour to prove the truth of these sentiments; in doing which I shall consider, 1st, the arguments—*principally* those thought to be contained in scripture—usually adduced in favour of the doctrine of the perseverance of the saints; and, 2dly, those that establish the contrary belief.

The 5th verse of the 13th chapter of Hebrews has sometimes been advanced in support of the doctrine of the perseverance of the saints—"Be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee." A moment's reflection, however, will convince us, that this passage brings no support to the doctrine. Be content with such things as ye have—evidently meaning the temporal blessings you possess—for God hath said to all, (undoubtedly those who are thus contented and put their

trust in him,) I will never leave thee, nor forsake thee. The psalmist expresses a similar sentiment concerning the providence of God, when he says, "I have been young, and now am old, yet never saw I the righteous forsaken, or his seed begging their bread." But neither of these passages imply that the righteous may not fall. They only say that God will not forsake the righteous; that as long as they remain faithful to him, they shall be safe.

Again—"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." (John x. 27, 28.) Here we may remark, first, that when our Saviour says, his sheep shall not perish, and no man shall pluck them out of his hand, he had said previously, that he gave unto them eternal life. Now, who will doubt that after the servants of the Redeemer have become partakers of eternal life, no one shall be able to pluck them out of his hand? When they have entered upon the enjoyment of endless felicity, their state will be permanently fixed, and they will then assuredly persevere: that perseverance, however, has no relation to this life. But granting that our Saviour's declaration in this passage has reference to our present state, still it affords no support to the doctrine of the perseverance of the saints. He says, "My sheep hear my voice, and I know them." Now, who are these sheep? They who believe in him and obey his commandments. While they continue thus to do, their Almighty Master will protect them, they shall not perish, neither shall any pluck them out of his hand. But the Saviour does not say, they may not themselves fall away. His declaration amounts to this, that no one of their enemies shall be able to pluck them out of his hand, as long as they themselves do not voluntarily yield to the power of these enemies. This is made more than probable by the following verse—"My Father which gave them me, is greater than all"—that is, evidently, than all their enemies—"and no man is able to pluck them out of my Father's hand." That is, the power of God is greater than the



power of all the foes of God's servants, and therefore these foes cannot prevail against God. The evident import of the passage is, not that the power of God shall support them against the devices of their own evil hearts, but against the devices of their enemies; and consequently it gives no support to the doctrine of the perseverance of the saints.

The 37th and 39th verses of John vi. are often alleged in support of the doctrine in question. The first of these says—"All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." It is difficult to see what aid this passage can bring to the doctrine of perseverance, and why it is brought forward in its support. Our Saviour says, he will in no wise cast out those who come to him; but he does not say, nor do his words imply, that of those who come, none shall turn back. God, we are told in innumerable places in his holy word, is good and merciful, and consequently those who seek him truly shall find him, and of those who come to him, he will cast out none. Such is the amount of the passage. The 39th verse says—"And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." Neither does this passage support the doctrine of final perseverance. Our blessed Lord says, that he will keep all those whom his Father hath given him. But who are they whom the Father hath given to his Son? The next verse informs us—"It is the will of God that every one that seeth the Son, and believeth on him, should have everlasting life: and I will raise him up at the last day." Those, then, that believe in Christ, are to have eternal life—not those who have once believed, but those who believe, that is, those who continue to believe. Believing, that is, having faith in Christ, we know, is often put for all the qualifications which a person must possess, to constitute him a servant of God. So it undoubtedly is in this place. The plain meaning of the passage then is—it is the will of Almighty God, that of those whom he hath given to his Son, that is, of those who believe in him and obey his precepts,

and continue in that faith and obedience unto death, of these Christ should lose none; but that they should all rise again at the resurrection of the just, and enter upon the enjoyment of everlasting happiness.

One more only of the passages that are usually adduced in support of the doctrine of perseverance, shall be considered at present; and this is contained in the eighth of Romans, verses 38 and 39—"I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." This passage indeed has often been triumphantly appealed to, as decisive of the truth of the doctrine in question. But when attentively examined, it will be seen that it does not afford it that support which, on a hasty review, it may appear to do. It is evidently analogous to a passage already commented upon, viz. that where our Saviour says, no man shall be able to pluck his sheep out of his hand, and no man shall be able to pluck them out of his Father's hand; because his Father is greater than all. In neither case is it said, that believers may not fall away through their own neglect. The amount of both seems only to be, that "greater is he that is for us, than he that is against us." Christians, in their journey to the next world, in the warfare in which they have engaged, have friends more powerful than all the enemies that can come against them. As long therefore as they are true to themselves, they are safe. "Neither angels, nor principalities, nor powers, &c. can separate them from" their leader and friend. They have become united to Christ, as the branch is to its vine: they have become members of the covenant of grace, and their Almighty guardian is pledged to support and protect them.\* But we cannot le-

\* In explaining this passage, the writer of these remarks has gone upon the supposition that it has a *direct* reference to the next life. Such however is not his sentiment. He thinks that it relates to the right which the Gentiles acquired through the death of Christ to admission to the christian covenant, which right no power but that of God could take away.

gitimately infer from this, that they may not *sever themselves* from the true stock; that they will never forfeit the privileges of the covenant through *their own* apostasy. And if this inference is not necessary and inevitable, it ought not to be drawn, since it militates both against the free-agency of man, and, as we shall see directly, against numerous passages of holy scripture.

The passages that have now been commented upon are those usually adduced in support of the doctrine of the final perseverance of the saints. That there are other passages likewise brought forward to support the doctrine, will readily be admitted; but they are either similar to those already advanced, or they are of such remote bearing on the subject, that it is not considered necessary to notice them at this time. The hope is indulged, that the remarks that have been made in relation to what are acknowledged the *principal* supports of the doctrine, will satisfy the minds of candid persons, that it is not the doctrine of the Bible.

But we are presented likewise with a philosophical or metaphysical argument in favour of the doctrine of the final perseverance of the saints. "Can it be," it is said, "that the Almighty will begin the good work in the heart of man, and not carry it forward till it is accomplished? Is it consistent with his attributes, that he should leave it unfinished? Is he a changeable being, who will be a friend to-day, and desert us to-morrow?" We might reply to this—"Is not God the Father of the whole human family? why then should he not be the friend of each individual of that family?" The objection implies that God is the friend only of a part, namely, that part which enters the path of life and perseveres therein. Is this in accordance with numerous declarations of holy writ, in which he is said to be no respecter of persons, to be good to all, and not willing that any should perish?

But again, there is a palpable fallacy in the above argument. It implies that God does all the work in preparing us for immortal felicity—that man indeed is a passive instrument in his hands—that he is led, guided and controlled by

the irresistible influence of the Spirit, and exerts no agency whatever in the important business. To imply this, is to take for granted what will by no means be conceded. If indeed God does all in the great work, we may safely infer that he will not leave unfinished what he begins. But we deny that scripture warrants the assertion that God does all. We dispute the premises, and therefore are not bound to admit the conclusion. Scripture represents us as fellow-labourers and overseers with God. It tells us to work out our own salvation with fear and trembling, and to *strive* to enter in at the strait gate. These expressions certainly imply that man has something to do in preparing himself for the heavenly inheritance. And if this is the case, the principle upon which the argument above is built is unsound. The foundation is insufficient, and the superstructure therefore must fall. (*To be continued.*)

*The Country Clergyman.*

*For the Christian Journal.*

#### Remarks on 1 Timothy iv. 1, 2, 3.

To every christian the elucidation of scripture is of great importance. When such elucidation is short, and yet comprehensive, it is often extremely useful. The following extract from the second letter of Bishop Watson to Mr. Gibbon is, as the exposition of a prophecy, both clear and concise; and it will on that account be doubtless interesting to most readers. Bishop Watson's "Apology for Christianity" is a valuable work, and deserves a place on the shelf of every theologian.

"I will produce you, sir, a prophecy," says the accomplished bishop, in answering Mr. Gibbon's remarks on the construction of prophecy, "which, the more closely you press it, the more reason you will have to believe that the speedy coming of Christ—*i. e.* in *their own times, or their immediate successors' times*—could never have been predicted by the apostles. Take it, as translated by Bishop Newton:—*But the Spirit speaketh expressly, that in the latter times, some shall apostatize from the faith; giving heed to erro-*



neous spirits, and doctrines concerning demons, through the hypocrisy of liars; having their conscience seared with a red hot iron; forbidding to marry, and commanding to abstain from meats.—Here you have an express prophecy—the Spirit hath spoken it—that in the latter times—not immediately, but at some distant period—some should apostatize from the faith—some, who had been christians, should in truth be so no longer; but should give heed to erroneous spirits, and doctrines concerning demons. Press this expression closely, and you may perhaps discover in it the erroneous tenets, and the demon, or saint worship of the church of Rome: through the hypocrisy of liars, you recognize, no doubt, the priesthood, and the martyrologists—having their conscience seared with a red hot iron. Callous indeed must his conscience be, who trafficks in indulgences,—forbidding to marry, and commanding to abstain from meats. This language needs no pressing: it discovers at once the unhappy votaries of monastic life, and the mortal sin of eating flesh on fast days.”—*Apol. for Christ. letter ii.*

There is no need of additional remarks on so admirable a comment. Any one who will, for a moment, reflect on each point referred to in the prophecy, will easily perceive the excellence of the exposition. L. J.

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*For the Christian Journal.*

### *Free Episcopal Church in Charleston.*

WE have long regretted the want of free churches within our own communion, and were prompt in seconding the feeble attempt that was some time since made to found one in this metropolis. As yet, however, the poor pious worshipper who has not the ability to provide a seat in our costly buildings, as well as he who would occasionally attend on the services of the sanctuary were a free place provided, are in a degree shut out from the sanctifying influences of those services. We rejoice however to find, that a more successful effort has been made by our brethren in Charleston, South-Carolina, where the poor of our communion will very

speedily have the gratifying privilege of attending the worship of Almighty God in the way of their fathers.—The following account of the laying of the corner stone of the first free episcopal church in the United States has been transmitted by a friend for insertion in the *Christian Journal*. May we not be permitted to hope, that this honourable example will soon be imitated in all the populous towns of our country where the church is in a prosperous state?

—THE corner stone of a new episcopal church, to be called St. Stephen's Chapel, was laid in a lot given for the purpose by a pious lady of distinguished benevolence, on Tuesday the 30th of September, 1823. Such of the clergy as could conveniently be assembled accompanied the bishop to the ground, where having laid the stone, with a copy of the Book of Common Prayer, &c. enclosed in a cavity made in it for the purpose, he addressed a numerous and respectable assembly, in a manner appropriate to the occasion, and then implored the divine blessing on the work of charity thus begun. The Gloria in excelsis being sung, the assembly was dismissed, with seemingly approving and agreeable impressions of this well-meant undertaking. This place of worship is designed for the *free* use of such persons *as may not be able to provide themselves* with seats in the other episcopal churches of the city. It has been undertaken in consequence of the difficulty under which persons in the least favoured conditions of life were found to labour, of gaining comfortable admission to the public worship of the church. But few of such, comparatively, could be provided for. Many, for want of seats, or not having it in their power to defray the expense of seats, were found only occasional and careless visitors of various places of worship, or strangers altogether to any. In alleviation of this evil, a number of pious ladies, at the request of the bishop of the diocese, about two years and a half ago, formed themselves into a society, for the purpose of providing the means of supporting a domestic missionary, and aiding him, as far as might be in their power, in finding subjects for the

charity of his pastoral ministrations, and disposing them to avail themselves of it. The Rev. Mr. Folker first, and the Rev. Mr. Phillips subsequently, consented to serve in this useful and interesting capacity. The latter has for about two years performed divine service, and otherwise ministered as domestic missionary, with so good an effect, as to encourage and put forward the design originally entertained, of having, with the divine blessing and permission, a place of worship erected, for the uses of this charity. Several gentlemen of the different congregations in the city, at the request of the society, readily formed themselves into a committee of collections; and a sum, which it is presumed will be adequate to the purpose, has been subscribed. The building, though small, will accommodate, it is hoped, a goodly number of christian worshippers, who otherwise might have no access to the public means of grace. In a season of more general prosperity, this plan of benevolence might have been executed on a more extensive scale. Under the present circumstances, however, it reflects honour on our community; and may be expected to reward its patrons with gratifying evidences of its usefulness.

It is expected that the building will be finished in July next. It will then be consecrated by the name of St. Stephen's Chapel, and be served stately by the domestic missionary, appointed by the Charleston Protestant Episcopal Domestic Missionary Society, with the concurrence of the ecclesiastical authority.

Another site has been given for the same species of charity in the northwest suburb of the city, by Mrs. S. Shepherd, with an ample lot around it. A chapel will be erected here as soon as circumstances will permit. The ground given for these churches is given in trust to the rectors of St. Philip's, St. Michael's, and St. Paul's churches, (or the bishop of the diocese in lieu of one of them,) and their survivor or survivors for ever. Vacancies in the trust to be supplied by appointment of survivors.

The following was inscribed on a roll deposited in the stone.

"The corner stone of St. Stephen's

Chapel, designed as a free place of worship, for members of the Protestant Episcopal Church, laid on the thirtieth day of September, in the year of our Lord one thousand eight hundred and twenty-three, by Nathaniel Bowen, D. D. Bishop of the Protestant Episcopal Church in the state of South-Carolina; assisted by the Rev. Christopher E. Gadsden, D. D. and the Rev. Alston Gibbes, assistant ministers of St. Philip's church; the Rev. Christian Hancok, rector of St. Paul's church, Ratcliffeborough; the Rev. Frederick Dalcho, M. D. assistant minister of St. Michael's church; the Rev. Edward Rutledge, rector of St. Thomas's; the Rev. Wm. H. Mitchell, deacon, minister of St. James's, Santee; the Rev. William Wilson, deacon; and the Rev. Edward Phillips, deacon, and domestic missionary in Charleston. The land on which this building was erected, was given by Mrs. Sarah Russell, widow; and the means of defraying the expense of its erection were the generous contributions of the members of the Protestant Episcopal Church in Charleston, collected by a committee of gentlemen, consisting of Aaron S. Willington, John W. Mitchell, John F. Knox, Thomas Gadsden, and James S. Johnson, of St. Philip's church; James H. Ladson, Jacob Rapelye, Horatio S. Waring, M. D. and St. John Phillips, M. D. of St. Michael's church; and E. Thayer, jun. Thomas G. Simons, L. E. Dawson, and G. W. Eggleston, of St. Paul's church, Ratcliffeborough—at the instance of the Charleston Protestant Episcopal Domestic Missionary Society; the following ladies being the board of managers of that society: Mrs. S. Russell, Mrs. S. Dehon, Mrs. Ann Robertson, Mrs. Margaret Bethune, Mrs. Elizabeth Hazlehurst, Mrs. Sarah Waring, and Mrs. S. M. Logan.—Builder, John Gordon, esquire.

For the Christian Journal.

Reverend Sir,

THE period having arrived when the Sunday school society completes the first year of its existence, the following report will inform you of the labours of the teachers and scholars connected



with the institution. Since the commencement of the school in September, 1822, one hundred and forty-one children have been admitted, viz. 76 boys and 65 girls; of which number 18 have left the village, 15 from various causes have been withdrawn, one has been removed by death, and 107 still remain on the register. Of these, 54 may be said to be regular in attendance, ten are connected with the branch school, and the remainder are absentees, for whose absence no other reasons can be given, than the want of inclination in the scholars, and the inefficiency of parental authority to compel their attendance. The average number present through the year is forty.

I have not been gratified by seeing so large a number present at school through the summer, as I expected: my own inability to attend to its duties was a serious injury to it; but if a regular system of visiting the absentees could be kept up, I am confident the school would appear in a more flourishing condition. I cannot devote so much time to the performance of this important duty as it demands, or the appeal would not be made for the assistance of others.

We have had to mourn the departure of one of the lambs of our little fold; but there is reason to believe that our loss is her eternal gain, and that she has joined that blessed company which surrounds the throne of God and the Lamb.

Since the commencement 9429 verses of scripture have been recited by the scholars from memory: the amount is greater, but in consequence of my absence from the school in May and June, no account of the recitations was kept during those months: also 250 verses of hymns from the Book of Common Prayer: and several scholars have been through both the scripture catechism and the enlarged one.

Six Bibles, 17 Testaments, and 10 Prayer Books, with a considerable number of tracts, have been given to the scholars during the past year.

Some of the children having been prevented during the winter from attending school, one of the ladies connected with the society undertook to teach them at her own house on Satur-

day afternoons, from February to May: these children, ten in number, recited 1602 verses of scripture. Much praise is due to this individual for her exemplary conduct and diligent attention to the spiritual wants of this necessitous part of our community. An attempt will be made to continue the branch school under the charge of its former teacher.

Among the donations made to the school, the presentation of 12 Prayer Books from the Auxiliary Bible and Common Prayer Book Society is acknowledged and remembered with gratitude; and the thanks of the Sunday school society are tendered to those gentlemen for the same.

You have thus presented to you a brief account of the labours of the past year. It has been with us but as the "day of small things," but cannot on that account be disregarded without slighting the injunctions of holy writ. To those whose affections are engrossed by the objects of time and sense, whose portion is in this world, the simple narrative will pass unheeded; but to the Christian who regards the eternal welfare of the rising generation, it will be viewed as a pledge of the approach of that happy period, when the knowledge of the Lord shall cover the earth as the waters cover the mighty deep—"when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;" for he considers that the object the Sunday school has in view is to be an instrument in the hands of God, of promoting the salvation of that immortal spirit, "compared with whose worth the sun is a bauble, and time itself but the twinkling of an eye;" to bring children to a knowledge of that God, whom truly to know is everlasting life, that they may be prepared for that "inheritance which is incorruptible and undefiled, that fadeth not away, reserved in heaven for" them that love him. Is it considered an object of much importance to warn the sinner of more mature years of his danger, while in a state of enmity against God? and shall no kind hand be stretched out to lead children to that all-gracious Redeemer, who purchased them by his blood, and who has given the charge to his disci-

ples, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?"

The church, valuing as she does the everlasting welfare of all her members, views the younger part of her fold with the most earnest solicitude, and has made the most ample provision for their instruction. The Sunday school is viewed by her as one of the outer courts in which her tender charge are to be fitted for her instruction, and finally for the church in heaven.

If the brief review of our labours in this sacred cause shall be the means of stimulating any of our brethren to more active exertions, or draw any one into the cause, who has hitherto stood afar off, our time will not have been spent in vain.

Respectfully submitted on behalf of the school, J. L. HARRISON, superint.  
New-Rochelle, September 29, 1823.

Rev. LEWIS P. BAYARD, president  
of the Sunday school society of  
Trinity church, New-Rochelle.

#### *Bible and Common Prayer Book Society of the central Part of the State of New-York.*

THE third anniversary of the Bible and Common Prayer Book Society of the central Part of the State of New-York, was celebrated on Wednesday the 24th of September, at St. Paul's church, in the village of Oxford, Chenango county. Morning prayer was conducted by the Rev. Henry Anthon, rector of Trinity church, Utica; and a sermon adapted to the occasion delivered by the Rev. Lucius Smith, rector of St. James's church, Batavia, Genesee county. After the celebration of divine service the society met, and the president of the society, the Hon. M. S. Miller, being absent, the first vice-president, the Rev. L. Smith, took the chair.

The following report of the proceedings of the board of managers for the past year was laid before the society.

"The third year since the formation of the Bible and Common Prayer Book Society of the central Part of the State of New-York being closed, the board of managers beg leave to make a brief report of their proceedings during that

period. In compliance with a resolution of the board, passed at their last annual meeting, 1000 copies of the constitution of the society have been printed under the direction of the secretary, about 300 of which have been circulated in the different counties composing our union. Since the last anniversary, 38 Bibles and 424 Prayer Books have been distributed; making the whole amount of distribution since July, 1820, when the society was formed, 1162 volumes, and leaving for distribution from the purchases of the last year, 32 Bibles and 176 Prayer Books. The board has seen fit to extend the assistance of the society to other counties besides those in union with us. Books have been sold at a reduced price, or distributed this year, in the counties of Cayuga, Onondaga, Madison, Oneida, Otsego, Tompkins, Jefferson, Oswego, and Herkimer. The disproportion in distributions of Bibles and Prayer Books can occasion no surprise to those who are in the least degree acquainted with the wants of the western part of this state. Owing to the zealous exertions of other institutions, in holding forth the word of life, there is here felt a less want of Bibles than of Prayer Books. The board has always stood ready to distribute one or both volumes, as need required, or occasion was given, within the sphere of its exertions. It has thus far distributed more copies of the Prayer Book than of the Bible, simply because the demand for the former, especially on the part of the members of our own household, who have the first claim on our bounty and assistance, has been greater and more pressing. At the last annual meeting of the society, the formation of auxiliary associations in the different counties in union with the society, was recommended. Shortly after that meeting the board received the gratifying intelligence of the formation of the Female Bible and Prayer Book Society of Zion Church, Butternutts, Otsego county, auxiliary to this society. From this source the treasurer has received \$43 25, and will soon receive an additional sum of between 20 and 30 dollars; a fair proof of the value and efficiency of its aid, and a noble example for the imitation of the sister churches.



It is hoped it may rouse the zeal and emulation of those members of the society in particular, who have done nothing since the last anniversary to promote the interesting and important objects for which we associated, and to which we pledged our support. The board have the satisfaction to state, that a grant of \$ 500 has been made to this society, "in aid of its permanent fund, on condition that the same sum be raised, for the same object, by the society." An opportunity is now afforded us, of establishing the society on a firm foundation; and the board confidently trust that the members will cordially cooperate with them in securing this munificent grant, and in effecting so desirable an object. On the whole, the past year cannot be reviewed by us, without our feeling abundant cause of thankfulness to the Great Head of the church, for his favour towards the society's designs. Your board would embrace the opportunity, of calling on all the members of our association, to charge on their consciences the duty of vigorous and unremitted efforts—to unite in gratitude to Him, who hath redeemed us by his own most precious blood, and in humbly and earnestly imploring his grace and blessing.

"Respectfully submitted,

"H. ANTHON, sec'y.

The officers and managers for the ensuing year were then elected.

Resolved, on motion, that the next annual meeting of the society be holden at Trinity church, Utica, Oneida county.

The board of managers have appointed an agent to visit the different counties in union with the society, for the purpose of collecting the funds necessary to secure the grant of \$ 500, mentioned in the above report.

From the Churchman's Magazine

*Abstract of the Journals of the Convention of the Protestant Episcopal Church of the diocese of Connecticut, held at Meriden, June 4th, 1823.*

THE convention was attended by the Right Rev. Dr. Brownell, about forty clergymen, and 45 lay delegates.

The Rev. B. G. Noble declined being considered a candidate for reelection to the office of secretary. The Rev. Men-

zies Rayner was elected secretary, and John Lawrence Lewis, Esq. assistant secretary.

The Rev. B. G. Noble, from the committee on the constitution, reported, that certificates of its adoption had been received from 48 parishes.

Agreeably to the 45th canon of the General Convention, the Right Rev. T. C. Brownell delivered his annual address.\*

*The fifth annual Report of the Board of Direction of the Society for the Promotion of Christian Knowledge.*

The board of direction of the Society for the Promotion of Christian Knowledge beg leave to report:

That since the last annual meeting of the convention, their funds have been exclusively devoted to the support of missionaries in such parts of the diocese as seemed to require the aid of their labours. These have been employed chiefly in the eastern and western sections of the state, and have been already successful in reviving parishes which were in a state of temporary depression, and in gathering new congregations where none had hitherto been formed. With a view of extending the benefits of their labours, the board think it advisable still to confine their appropriations to missionary objects, unless it be a small sum for Prayer Books, to be put into the hands of the missionaries for the use of new or destitute congregations. It will appear by the report of the treasurer, herewith presented, that the contributions for the society have been more general than at any former period, and that much aid has been received from the auxiliary societies which have been formed in many parishes.—While the board express the ardent hope, that these contributions may continue to increase, they would earnestly urge a farther extension of the auxiliary societies; for to these, composed in many cases of the young and active members of the church, they confidently believe they may look for a steady and regular income, which, in time, will be sufficient to meet the important objects of the institution.

The subject of the constitution was

\*See Christian Journal for August, p. 249.

referred to the Rev. Dr. Bronson, and the Rev. B. G. Noble.

The consideration of the canons reported in 1821, was deferred until the next convention.

*The committee appointed to provide funds for printing the journals of the State and General Conventions, made the following report:*

That they find the sum to be raised, is about \$200, and that no measure seemed to them so equitable as that of assessing each parish, according to its ability, to be estimated by the salary given to its rector or minister. They therefore recommend, that each parish be assessed at the rate of fifty cents on every \$100, which said parish pays its rector, and that the clergyman, or in case of vacancy, the wardens of each parish, be requested to transmit to a treasurer, to be appointed by this convention, the sums thus assessed on their respective parishes.

*The committee appointed to settle with the parishes in the diocese which had not paid their assessment for the bishop's fund,*

Report, That in pursuance of the authority given them at the last convention, to appoint an agent to visit the parishes, and to make a settlement of the arrearages of said assessments, they appointed the Rev. Stephen Jewett to attend to the business. Discretionary orders were given to the agent, to make an equitable settlement under the present circumstances of the parishes, and he has been indefatigable in his negotiations, by letters and repeated visits. The result of his exertions, and those of the committee, is as follows: In notes from several parishes, \$215; in cash, \$647. The whole amounts to the sum of \$862, which will be accounted for with the treasurer of the bishop's fund. The agent is in a train of negotiation with several of the remaining parishes, and with the approbation of the convention, the committee will continue their exertions to complete the settlement.—Respectfully submitted.

PHILO SHELTON,

ASHBEL BALDWIN,

S. W. JOHNSON,

} Committee.

The Rev. T. Bronson, D.D. the Rev. Asa Cornwall, and the Rev. Harry

Croswell, were appointed the standing committee for the ensuing year.

No report was received from the treasurer of the Society for the Promotion of Christian Knowledge; but it is understood that the disposable fund for the ensuing year is about \$600.

### *Bishop Ravenscroft's Pastoral Letter.*

*To the Clergy and Laity of the Protestant Episcopal Church in the diocese of North-Carolina.*

*Raleigh, July 12, 1823.*

DESIROUS as I am, my brethren, of extending to all parts of the diocese, as early as possible, the ministration of that sacred character, with which, at your call, I have been invested, I am nevertheless constrained, by various but imperious circumstances, to put off, for a short season, the continuation of my present journey.

It is my purpose, however, with the divine permission, to return as early in the month of August as my other affairs will permit, and extend my visit to the western part of the state, so as to embrace as many of the congregations in that quarter as possible, together with such others in the south-western section as the necessary preparations for my removal to this place, as my permanent residence, will permit.

My anxiety for a personal knowledge of you, my brethren, is very great.—My sense of the awful responsibility of my station, precludes all minor considerations of personal ease or interest; and the pressing demands of the churches stimulate me to every exertion for the general satisfaction, and for the advancement of our Zion. Under the united influence of these motives, you may rest assured of my most speedy and zealous cooperation in every measure calculated to promote the great, because *eternal*, interests committed to our trust. Considered in this light, the cause, in defence of which we are set, is divested of every character of a party question, or of an interest separate from the great interest of the present and everlasting welfare of all our kind—while it is not divested of the influence and effect of those outward institutions which, as they are coeval with Christian hope, so



are they, by divine appointment, the ground on which we must rest for assurance in the entertainment of it.

Invested with this heavenly character, let us, my brethren, cherish its holy comforts in our hearts, and adorn it in our lives, that we may be a "living epistle of Christ, to be read of all men." Thus shall we "adorn the doctrine of God our Saviour," and best recommend our holy religion to the consideration and adoption of all around us. Thus shall the vital interests of the church of Christ be promoted, and the fruit being unto holiness, the end be everlasting life.

Such information as may aid in the application of my labours to the interests of the church, is respectfully requested from the clergy generally, and from such of the laity as feel an interest in the spread of pure and undefiled religion in the waste places of our Zion.

I shall fix myself in this city as early as I can get possession of the house which I have rented; which will be some time in the month of December next.—Direct, for the present, to Boydton, Mecklenburg county, Va. or to Salisbury, N. C. to be left till called for.

Your affectionate friend and pastor,  
JOHN S. RAVENSCROFT.

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*To the Publishers of the Christian Journal.*

Gentlemen,

It was my happiness to be one of the clergy who accompanied our beloved diocesan to the ship, on his late departure for Europe. Although in the account of the proceedings on that occasion which was published in the New-York Evening Post, and subsequently in your Journal, it is stated that all the episcopal clergy of the city *who were not prevented* were present, I understand an erroneous impression has gone abroad relative to some of my brethren whose names do not appear: I deem it a duty which I owe to them to declare my knowledge of the fact, that every clergyman of the city who was not with us, was prevented either by his own indisposition, by sickness in his family, or by absence from the city; except one, who arrived at the dock a few minutes after the steam-boat had left it.

Your's, &c.

*Convention of New-York.*

The thirty-seventh convention of the diocese of New-York met in Trinity church, in this city, on Tuesday the 21st of October, 1823. About 55 clerical, and 60 or 70 lay members attended. In the absence of the bishop, the Rev. William Harris, D. D. was chosen president. Several new churches were received into union. The missionary and parochial reports evinced an encouraging progress of the church, and of piety within its communion. The bishop's address, which he had prepared previously to his departure, was read; and a resolution passed, expressive of the interest taken by the convention in the successful issue of the design—the recovery of his health—for which the bishop has gone abroad; arising out of strong personal respect and affection, and a high sense of the value of his services. The business was conducted with much harmony and unanimity; and the convention adjourned on Wednesday evening the 22d. —When the journal is published, our usual abstract will be given: the address of the bishop will, we expect, appear in our number for December.

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*Ordinations.*

On Sunday the 24th of August, 1823, in Christ church, Philadelphia, Mr. Bowman, of Wilkesbarre, Pennsylvania, was admitted by the Right Rev. Bishop White to the holy order of deacons. And on the 22d Sunday after Trinity, Oct. 26, in the same church, the Rev. Thomas Jackson, late a minister of the Presbyterian denomination, was admitted to the like order by the same right reverend prelate.

On Friday the 24th of October, 1823, in Christ church, New-Brunswick, New-Jersey, the Right Rev. Bishop Croes, acting for the absent bishop of the diocese of New-York, admitted the following deacons of that diocese to the holy order of priests, viz. the Rev. Moses Burt, missionary at Granville, Washington county, and parts adjacent; the Rev. Algernon S. Hollister, missionary at Trenton, Oneida county, and parts adjacent; the Rev. Thomas K. Peck, missionary at Onondaga, Onondaga county, and parts adjacent; the Rev.

Richard Bury, minister of Christ church, Duaneburgh, Schenectady county; and the Rev. Seth W. Beardsley, minister of Christ church, Sacket's Harbour, Jefferson county. Morning prayer was conducted, and the candidates presented, by the Rev. Thomas Breintnall, rector of Zion church, New-York; and the sermon and address delivered by the Rev. Henry U. Onderdonk, M. D. rector of St. Ann's church, Brooklyn, King's county, New-York.

On Tuesday the 4th inst. (Nov. 1823) in Christ church, Middletown, Connecticut, the following young gentlemen were admitted to the holy order of deacons, by the Right Rev. Bishop Brownell, viz. Charles I. Todd, Enoch Huntington, jun. Ashbel Steel, and Edward Ives: and the Rev. Ransom Warner, and the Rev. James Keeler, were admitted to the holy order of priests.—Prayers by the Rev. R. Ives, of Cheshire; sermon by the Rev. Mr. Crosswell, of New-Haven.

#### *New Church.*

The corner-stone of the first episcopal church in Worcester county, Massachusetts, was recently laid in Leicester. The address was made by the Rev. Dr. Jarvis, of Boston; and prayer conducted by the Rev. Calvin Wolcott, rector of St. Andrew's church, Hanover.

#### *Accession to Missionary Funds.*

A lady in Virginia, lately deceased, has left a tract of land to the Domestic and Foreign Missionary Society of the Episcopal Church—the amount and value of which is yet unknown.—*Phi. Recorder.*—We heartily recommend this society to the notice of every member of our communion, and hope it may participate largely in the bequests of the wealthy. In another way also the friends of missions may add greatly to its funds—the laudable practice of constituting clergymen directors, managers for life, or patrons of societies, may be pursued in this with great credit to the constitutors and incalculable benefit to the dispersed flock of the church. The example, as we learn from a late Recorder, has been set in the case of the Rev. Levi S. Ives, rector of Trinity

church, Philadelphia, who has recently been constituted a patron by the female auxiliary society of that church.

#### *Omission rectified.*

Through inadvertence, in the list of trustees of the general theological seminary, in page 56 of the journal of the late general convention, the names of Thomas L. Ogden and Isaac Lawrence, of New-York, were omitted.

#### *For the Christian Journal.*

#### SCRIPTURE HYMNS.

##### *Version of Luke xiii. 24—28.*

Seek, my soul, the narrow gate,  
Enter ere it be too late;  
Many ask to enter there  
When too late to offer prayer.

When the Lord of heaven shall rise,  
Shut the portal of the skies,  
And the wicked cry without,—  
He shall say, "I know you not."

Mournfully will they exclaim,  
Lord, we have profess'd thy name,  
We have eat with thee, and heard  
Heav'nly teaching in thy word:—

Vain, alas, will be their plea,  
Workers of iniquity;  
Sad their everlasting lot,—  
Christ will say, "I know you not."

JEDUTHUN.

##### *Version of Jeremiah iv. 19—26.*

My heart, O God, melts with dismay,  
Sad visions of the judgment day

My soul with terror fill;  
Methinks I hear thy trumpet's doom,  
Destructions on destruction come;—  
I see thy standard still.

My foolish people have not known  
Their God; their God will them disown;  
Thus spoke the angry threat;  
In evil only are they wise,  
But virtue's knowledge they despise,  
And now I bring their fate.

Lo! at these words, the earth I view'd—  
At once it void and formless stood;  
The heav'ns their light had lost:  
Then, as the dismal scene I trace,  
Lo! mountains tremble in their place,  
And all the hills are toss'd.

I look'd; earth was of men bereft,  
The air and land were desert left,  
The cities fell to dust:  
Dissolving nature thus confess'd  
Its Maker's presence and behest,  
His anger fierce and just.

My heart still melteth with dismay,  
These visions of the judgment day  
Still on my mem'ry flow:  
Oh then! when sounds the trumpet's doom,  
May I be taken to my home,  
Safe from eternal woe!

JEDUTHUN.



## The Mummy.



Through the politeness of the proprietor the Publishers of the Christian Journal are enabled to insert in this number the annexed plate, representing the mummy now exhibiting in this city. The description is copied from the papers of the day.

We present our readers with a representation stereotyped for the *Minerva*, of the top or front of the sarcophagus or coffin in which the Egyptian mummy was enclosed, presented to the Boston Medical College by Messrs. Van Lennep & Co. of Smyrna, and now exhibiting at the lyceum of natural history in this city. Having had the curiosity to examine this rare specimen of Egyptian art and mythology, we were agreeably surprised to find that it presented none of those disgusting features, which accompany specimens of preserved human bodies that are to be seen in some of our museums. The present mummy is the only entire one ever exhibited in the United States, and it may be viewed by the most delicate female without exciting the smallest disagreeable feeling. We had intended giving a particular account of this interesting object, both as a matter of curiosity and of science; we have been spared the labour attending this by the able description given of it in the third number of the "Boston Journal of Philosophy and the Arts," from the pen of Dr. John C. Warren, professor of anatomy and surgery in Harvard university. This gentleman has devoted his attention to the operation of embalming in ancient and modern times, and besides the able article appearing in the Boston Journal, we understand that he is about to publish a separate work on that curious art. The following is the explanation which he gives of the characters on the top of the sarcophagus, of which the annexed plate is a correct representation.

"The mummy presented by Mr. Van Lennep to the Massachusetts General Hospital, was enclosed in a large deal box. On opening this, the outer coffin, or sarcophagus appeared, as represented in the plate. It is a wooden box, seven feet long, and of a breadth proportioned to the length, like the proportions of the human body. The upper part of it is carved, in a very striking and peculiar style, to represent a human head; and, it appears from the authors who have described the customs of the Egyptians, it was intended to be a likeness of the deceased person. The head is covered with a striped cloth or turban, on the upper part of which is painted a globe. The face has the character which has generally been considered as belonging to the Egyptians. The skin is of a reddish colour, the eyes black, the nose broad, but not badly proportioned, mouth well formed. The face is broad and short; it has a very agreeable expression approach-

ing to a smile.—The shoulders are invested with a highly ornamented mantle, on the fore part of which the turban is seen depending. Below the mantle, in the middle is seen the winged globe, by some considered as the sign for eternity: by others, as the emblem of Agathodæmod or Chnuphis of the Greek authors, the oldest representation of the divine power admitted by the Egyptians;—and it may therefore be believed to be significant of the immortality of the soul of the deceased, or else to be the symbol of the divine protection. On each side of the globe are seen hieroglyphics. In the second compartment or tablets below the globe, we have the representation of a most singular group, exhibiting the last judgment of the deceased and his reception by various divinities. According to Diodorus the bodies of every person, from the king down, underwent this ceremony. Two and forty judges were collected on the banks of the canal, where the relations appeared; and a boat being prepared, before the body was put in it, any one might bring forward accusations against the deceased, which, being examined by the judges, if found to be true, prevented the body from possessing the honours of a public funeral; but if they were thought false, the accusers were severely punished; then the relations finished their mourning, pronounced the praises of the deceased, and declared him about to enjoy a happy eternity with the pious in the regions of Hades. In the rolls found with mummies, on the coffins and in the tombs, this judgment is almost always pictured by the figure of a balance in the form of a cross, near which two personages are standing, and apparently weighing the merits of the deceased: seeming to officiate as his good and evil genius, each wishing to draw the scale to his own side. Finally the scale of the good genius preponderates; judgment is given in favour of the dead person, and he is then to be introduced to the company of the gods. As a preliminary to this honour, he is invested with some of the insignia of Osiris, if a male, and of Isis, if a female.

"In this tablet, we notice six personages on the left, who are looking to the right, and two persons on the right, looking to the left. Beside the last of these, that is, on the extreme right, is seen the balance in the form of a cross, with a Cerberus as the evil genius sitting on its left, and a hieroglyphic representation of the friendly divinity on the right. The Cerberus is seen on the left; but on the right of the balance appears the friendly divinity in person, bearing the head of a wolf. The figure next the balance without any gar-

ment than a kirtle, is supposed to be that of the deceased, coming from judgment, under the protection of a divinity who has hold of his hand, and seems to have taken him under his protection, in order to present him to the assembly of deities. At the head of these is a serpent, supposed by some to have been regarded as the good angel by the Egyptians. Next follows the great Osiris, the principal deity of the Egyptians, designated by his mitre, and his staff or sceptre, the emblem of power; he has the attitude of receiving the new comer presented to him. After Osiris are seen five other personages, bearing the heads of a dog, a baboon, a hawk, a wolf, respectively, supposed to be representations of the important divinities, Anubis, Macedo, and others. These paintings therefore confirm the account of the judgment after death, transmitted to us by Diodorus Siculus.

"The third tablet consists of hieroglyphic writing, arranged in columns, extending from above downward, as was the manner of the Egyptians.

"The fourth represents the hearse bearing the coffin of the deceased. The hearse was the form of a quadruped, perhaps a lion; a style of furniture very much affected by the Egyptians. The coffin is represented as carved at the head. Below the hearse are four vessels containing resinous and odoriferous substances, employed in embalming. At the head and foot are seen the tutelary hawk, or vulture, with stretched out wings, as if to protect the hearse, and between them is an eye with a tear, the symbol for mourning.

"The 5th tablet consists of hieroglyphics.

"The sixth, placed on the projecting foot of the coffin, exhibits a series of red and white stripes, twenty in number, which may be supposed to indicate the age of the deceased: on the base, supporting these, stands the tutelary hawk, surrounded by hieroglyphics, and among them is distinguished the eye with a tear."

Dr. Warren goes on in the same interesting style to describe the other parts of the coffin, and to give a particular account of the mummy; but our limits will not permit of our making further extracts. The rarity and attraction of the object exhibited, will, we have no doubt, induce the curious, and men of science, to satisfy themselves by personal examination. They will then have a more perfect idea of the subject than they can derive from any written description. We are satisfied that the time spent in viewing this unique exhibition, will be doubly compensated by the rational gratification it is calculated to afford.—*N. Y. Minerva.*

To correspondents.—*Melancthon* will appear in our next; also several other articles prepared for this number.—The convention sermon, and the ordination sermon delivered at Milton, will be inserted as our limits shall permit.—Favours not acknowledged will hereafter be noticed.

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